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The Social Significance of the Feast of Corpus Christi

*Pangue lingua gloriosi
Corporis mysterium!*

Published fifty-two years ago in the Vienna daily *Vaterland*, Carl von Vogelsang's article on the feast dedicated to the homage of the Sacramental Lord seems especially worthy of translation at the present time. As the depression deepens and the hoped for recovery seems to recede before every effort to bring it about, the thoughts of this noble representative of the Christian Social School appear designed, as it were, to direct the mind not merely to the source of all comfort, but to likewise inculcate the conviction that the problems of the present are intimately associated with Christian doctrines and convictions, and, moreover, with their translation into laws, customs and manners.

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Year after year, once spring has made its entrance into the older countries of Christian Europe, arrayed in splendorous beauty, when woods and meadows appear rejuvenated, covered as they are with new verdure, when the seed entrusted to the soil by industrious man, confident of God's providence, appears a verdant promise of the harvest, and when, with Trinity Sunday, the marvelous cycle of feasts, intended by the Church to present to the faithful the glorious events of our redemption—when all this has come to pass, we live in anticipation of the feast of Corpus Christi, the day dedicated to the Body of Christ, miraculously present in the Most Blessed Sacrament of the Altar. It is at this time God's blessing appears visibly poured out on the land, over ripening fields and lea, over every hill- and mountainside, penetrating even the farthest recesses of deep coulees. The feast of the Fronleichnam," as it has been called by the Germans since its introduction in the 13th century, the feast of the Body of Our Lord, signifies the consummation of the sacred mysteries of man's redemption, and it is observed at a time when nature is revealed in all her full blown splendor, a gift to her from God each year.

The feast of consummation! The act of redemption, destined to win back mankind, estranged from God, to His law and His grace, was consummated in the Cross mid the torture and agony of death, mid scorn and ignominy. It won at first the hearts of a few, and they of the lowly. The great and mighty, the wealthy, spending their lives in mad luxury, the powerful who exploited the groaning people to the very narrow, degrading them in slavery, were terrified at the new yet ancient teachings, and sought to smother them in the blood of the martyrs. The Church was forced to seek refuge in the Catacombs.

But from the blood of the slain martyrs as from a seed, from the flaming words of the Confessors, a mighty host of converts sprang up. Tertullian already could declare: "We are but as of yesterday, yet we have spread in great numbers throughout your entire empire, into the cities of the continent as well as onto the islands, into your military outposts, your municipal offices, your markets, even into your camps, into the imperial palace, the Senate and the courts; only the temples erected to idols we leave entirely to the pagans." Then Emperor Constantine, ruler of the world, bade the young Church, so long persecuted, come forth from the tombs and the places of execution; summoned her to himself, urging her to rely upon his protection and to sustain his power. Christianity introduced its cult into the basilicas and the deserted beautiful temples of idolatry. More important still; it began not only to transform the hearts of individuals but even the State itself, the expression and organ of the commonwealth.

New wine in old wineskins! The Roman Empire, self-sufficiently isolated in worldly prudence, burdened by the crimes of a thousand years, needs must succumb; barbarian peoples, strong with the pristine vigor of youth, who in the purity and simplicity of their lives had preserved for themselves an echo of primitive Revelation, invaded its confines, reduced the corrupt ancient glory to ruins, and were chosen to establish a new empire, in whose laws and institutions Revelation was to be the dominant factor.

The difficult, tireless labors of the Church, replete with suffering, continued for centuries, until an image of the ideal visioned by the Divine Artist emerges from the clumsy marble. An imperfect, passing image, marred by many blemishes, imperfect because the material, fallen mankind, cannot yield any better. An image nevertheless of what God willed. An incarnation of the law of justice and charity, of liberty and harmony, embodied in political and social institutions for the realization of the petition: "Thy kingdom come; Thy will be done on earth as it is in heaven!"

No longer were there to be entire classes of men, born to naught but suffering, comforted by nothing but the hope for retribution in the hereafter. No longer was labor to be coupled with disgrace, luxurious idleness with honor. Man, created after the image of God, adorned with great dignity and nobility, was no longer to sink en masse into degrading misery. Christ had by divine power broken the chains of slavery, chains welded so firmly that a

mendacious science declared them imposed by the laws of nature.

Christian justice ordered the labor of the people in institutions sanctioned by law; Christian charity lovingly granted aid in individual misfortunes; but no one had the effrontery to burn incense to the pride of ownership and to designate as charity what in the eyes of God was a duty of justice. Emperors, kings, bishops, and all others holding power in trust from God must, upon accepting office burdened with responsibilities, before all solemnly promise to practice and enforce justice, to be helpful to and considerate of the poor, the weak and the oppressed. The earth was proclaimed a sanctified place of preparation for eternity, and all institutions on earth: the Church, Society, the State, were to be so ordered as to seem adapted to promote attainment of this purpose in justice, charity, peace and public well-being. Two swords were instituted for the governing and safeguarding of the earth thus constituted in the peace and friendship of God: the Pope and the Emperor. They were to conserve jointly the eternal and temporal welfare of the nations.

This ideal was never fully realized: but even the mere fact that Christendom could anticipate it, conceive of it, aspire to it, was sublime, was the greatest human achievement since the beginning of the world.¹⁾

And in that age the times were rife for the institution of the feast of Corpus Christi. The Divine Will was revealed in 1230 to a pious nun, a recluse, and in 1236 the feast was observed at Liege for the first time.

This is the feast which signifies that the grace, operative in the Most Blessed Sacrament of the Altar, has conquered the world, has recaptured it from sin and its works; that the redemption which we celebrate in the Holy Sacrifice has gone forth beyond the confines of the church edifice; that it has subjugated the earth, has purified and hallowed it, that it permeates and governs the earth.

It is for this reason that His Majesty the Emperor, adorned with the full panoply of his office, follows this triumphal procession of Christ over the earth. He professes himself the Lord's servant, called to promote the work of redemption with a wise scepter and a keen-edged sword. Therefore all whom he has appointed to administer justice in his name, to watch over law and order, should follow the Lord.

Therefore too in days gone by labor, gloriously protected and ordered in guilds and craft corporations, joyously, gratefully resplendent in gay pagentry, followed Him. Labor followed Him, loudly praising and adoring the God Who Himself had on earth been a toiler, and Who thus had bestowed the insignia of highest honor upon labor.

The peasant too followed the Lord's Body through the swaying fields of grain in festive, joy-

ous triumph, filled with rejoicing and gratitude toward God, Who is personally present among His own redeemed souls in the humblest village church even as in the most magnificent cathedral.

Women, virgins and children in great number garbed in holiday attire, followed God, present in the Sacred Host; they followed Him with hearts filled with gratitude, lips loudly chanting songs of praise—Him Who redeemed them from the disgrace of being considered mere chattels, and the degradation to which paganism condemns the weak. They followed Him—they who had not yet been forced into the degrading struggle for existence in the factory, aye in the mine.

And today? Is the earth still the Lord's? Is it still hallowed by Him? Does His sacred law still obtain? Does the blessing of redemption still animate the State and Society?

There are countries and peoples, once highly favored by divine grace, among whom the Most Blessed Sacrament of the Altar is no longer permitted to venture into the open; where it must retire to the sanctuary, perhaps soon to be forced to seek refuge again in the catacombs, to find welcome only in the hearts of some few individuals. There are moreover countries, where venomous sectarian hatred and pagan State absolutism have made desolate countless places of divine worship; where the Lord's Body can no longer celebrate its peaceful triumphal procession, where many thousands of Catholic Christians must mournfully forego His beatifying presence.

Tradition in Ethnology

In a preceding article¹⁾ we have observed the law of causality in operation, leading man to his God. This law, as we have seen, is universal and can be traced in ethnology. The question now arises: Does man, in his search for God, depend entirely and exclusively upon this law of causality? Before advancing an answer to this inquiry, let us, for the sake of accuracy and clearness, first remark: In addition to this proof there are a goodly number of other proofs for the existence of God, but these have been worked out by trained and profound thinkers and to be understood clearly, require deep thought. And, as a general rule, they are, by reason of their speculative nature, beyond the mentality of aboriginals and members of primitive races. They never enter their minds, while the law of causality is the foremost philosophical reflection and plays an important rôle in the native and primitive mind. Hence, when we speak of philosophical principles operating in the mind of primitive man, we refer only to this law of causality.

Now, continuing our train of thought, let us ask: Is this principle—the law of causality—the sole means by which primitive man may reach the Divinity. Or, to put the entire question negatively,

¹⁾ To this great ideal, let it be remembered, the great and noble Dante was whole-heartedly devoted.

¹⁾ *Central-Blatt and Social Justice*, May, 1932.

us suppose for the sake of argument, that man could not approach the subject of the possible existence of a God by way of reasoning. He would not call into activity his mental powers that will produce, philosophically, an argument for the existence of God. There may be many reasons why man may not even strive to produce a philosophical treatise, to reason, to reflect. His mind may not be sufficiently trained and developed to reason according to strict philosophical principles, or he may be disinclined to do so. He may have a distinct distaste for philosophising. Or he may be taken up wholly with other problems, he may be interested in different fields, having no time and leisure to spend in thoughtful reflections. Should such a man ever reach out for the Divinity?

It would be erroneous to assume that philosophical speculation is a product of civilization and that the further civilization and culture advances the keener becomes the power of abstraction and the deeper the love for reasoning. No one will deny that a certain correlation exists between education, mental training, on one hand, and clear thinking and philosophical speculation on the other. Doubtless, ages of culture have, at times at least, been periods of great and remarkable philosophical production. But again, civilized peoples have, at times, shown an undeniable lack of interest in philosophical problems. It depends largely on what we understand by the word civilization. We flatter ourselves with the high standard civilization has attained in our century, and yet no one would even pretend this age may be called the age of philosophy. The time when philosophy flourished has passed. Again, it would be unjust to deny absolutely to the uncivilized peoples of the world a certain amount of interest for philosophical reflections. Life in the backwoods or remote plains of Africa, Asia and Australia is even more apt to cause man to think and reflect over primitive truths, than the ordinary haste and turmoil of city-life, with its never-ending distractions, leaving man but little time or rest to ponder over the first principles of life. The natives in the remote corners of the countries across the seas are free from such unhappy interferences. The daily routine of their uneventful lives is rarely disturbed. They observe little things, few in number, but they spend their time in reflecting upon those occasional observations and their implications. They deliberate with their friends in a leisurely manner. They seek advice for a possible explanation of their little observations from their elders and the more experienced men of their tribe. They ponder over what they see; they analyze incidents. They reflect upon observations, on the known and unknown, they seek for reasons and explanations, they endeavor, in their own immature way, to correlate several "finds"; they aim at reaching principles and finding laws; in a word, they philosophize. When we come to an analysis of the very first principles of life, we find that not unfrequently the so-called uncivilized peoples have a clearer notion of

things than their brethren in highly civilized countries, of whom only too few give thought to philosophy.

Now, while one may concede all this, one may yet wonder about the mentality of those races which are most primitive. One may point to the Bushmen in Africa and other races, whose culture is so backward that they cannot count the five fingers of their hand. It is true, the mathematical skill of some South African races is limited to a knowledge of two or three, possibly of four or five, numbers at most. In passing judgment on these peoples, however, we must consider that their whole economic condition of living is of the lowest order. They have no need for studying or practicing arithmetic for the simple reason that they have no possessions to count. But while these peoples are inferior even to white children who have been initiated into the first rudiments of civilized life at home or in the kindergarten, they are far superior to us of the civilized world with respect to a knowledge of botany and zoology. To point to a single instance. Some primitive races who cannot count to five, possess special words for the most specific classifications of the animal world. For each bend of a cow's horns a different classified name for the cow is in use. For each particular color distributed over the different parts of the cow's body new, classified names for the cow are employed. And for different shapes of the horns in conjunction with the different arrangements of the color of a cow these primitive people possess special words, so that if one mentions a word, these races know exactly the bend of the horn and the precise coloring of the cow. In the face of such definite classifications for a single species of animals, we cannot deny to these people a respectable degree of intelligence.

On the other hand, we need not travel over the deserts and mountain regions of foreign countries, to look for lack of intelligence. Our own streets and avenues are filled with persons whose facial expressions show clearly the absence of serious thought. And though individuals may be keen and alert in business, many probably have not had one single philosophical thought during their lifetime. Where are the philosophers in these days? Most likely there are not five in a hundred thousand. Were mankind in its daily actions and modes of conduct exclusively dependent upon the application of philosophical principles, we certainly would be in a helpless condition. Tracing man's origin, philosophy leads to God. But how many individuals are there, who would actually, by themselves, depending upon merely philosophical thinking, find their way to God? There must be a something besides philosophy which will help, guide, lead and enable man to arrive at the end of all truth: the Divinity.

There must be an easier way to find God. Philosophical principles underlie all reasonable actions of life. But only rarely, and in most cases only late in life, do we become actually conscious of

the reasons and principles which govern our most frequent actions. In most cases we adopt a more simple procedure: we merely follow the usual manner in which things are done, we adapt ourselves to the customs and traditions of our fellow-men, we do things as we learned to do them from parents and brothers, from teachers, friends and fellow-men, we follow the footsteps of our forefathers. This is the usual way of doing things—following traditions. Tradition is the great, indispensable and universal teacher of humanity. Our forefathers believed in God and we have learned from them the name and nature of God. Tradition, then, is the universal teacher who imparts to us the first idea of God. Thus we have found the second principle, which accounts for the origin of religion: namely, tradition. Tradition is a transmission of a certain truth or object of knowledge from one generation to another. It presupposes a beginning, an origin; and the origin of tradition is rooted in revelation: let us start from the bottom: namely with revelation.

If a God exists, as theology teaches, the Divinity had two courses to choose from with respect to man. Either God must leave the human race in absolute darkness as to His existence, or He must reveal Himself to man. Theology teaches that God decided to speak to man, an action natural reason is perfectly able to comprehend. For it is by far more easy and more profitable for man to depend, in a matter of such great importance, upon the authoritative word of God, than upon his own limited judgment, reasoning and speculation.

God alone could teach man about Himself. It is not within the specific province of the ethnologist to speculate on this question. Such speculation belongs to the department of theology. But the ethnologist may work in his own field and gather data confirming a primitive revelation. All religions hold a very definite claim as to primitive revelation. Now we concede that many frauds have been perpetrated, that many errors and misrepresentations may have crept in, but when a phenomenon becomes so universal as that of the claim of primitive revelation, no scientist will dismiss the matter with a wave of the hand and pronounce revelation impossible. At the root of all these various beliefs and misrepresentations there must be something which caused them to come into existence. In fact the remembrance of humanity as to these primitive revelations is most distinct and pronounced; it is universal.

Max Müller, whose authority cannot be questioned, and who is far from being a supernaturalist, makes the following statement: "This is an idea which we find both among the lowest and among the most highly civilized races. It is a constant saying among African tribes, that formerly heaven was nearer to men than it is now, that the highest God, the Creator Himself, formerly imparted lessons of wisdom to human beings; but that afterwards He withdrew from them, and dwells now far from them in heaven (Waitz. II p. 171). The Hindus (Rig-Veda, I. 179, 2; VII. 76, 4 Unir's

Sanskrit Texts, III p. 245) say the same, and they as well as the Greeks, appeal to their ancestor who had lived in closer communion with the gods: as their authority on what they believe about the gods."²) Le Roy arrives at the same conclusion "Experience," he declares, "also shows us that belief, like life, is transmitted from the living to the living."³) Although we find no systematic instruction organized among savage peoples, yet instruction is imparted by institutions, ceremonies and facts. But even that presupposes a beginning. Thus we are always forced to return to the necessity of a primitive teaching, preserved in some way or other through the long succession of past ages and in the extremely varied conditions which peoples have undergone."⁴)

Here is the opinion of another student of African ethnology, who has spent a great part of his life in close contact with the dark people of Africa. "I find," writes Massau, "in my own ethnological observations during these more than forty years in direct contact with aboriginal peoples, that the initial starting point of man's knowledge of God was by revelation from Jehovah himself."⁵) "I believe that the knowledge of their Anzám or Anyambe has come down—clouded though it be and fearfully obscured and marred, but still a revelation—from Jehovah himself."⁶) Massau quotes Trumbull to this effect: "Until some human being can be found with a conception of spiritual existences without his having received instruction on that point from those who went before him the claim . . . that primitive man ever obtained his spiritual knowledge or his spiritual conceptions from within himself alone, or without an external revelation to him, is an unscientific assumption in the investigation of the origin of religions in the world."⁷)

We have quoted Max Müller, who speaks for the great oriental religions and the religions of Greece and Rome. In the following we submit a number of quotations collected from Mills, who has made a comprehensive study of the religious beliefs of the smaller aboriginal tribes of Australia, Asia, Africa and South America. This scholar advances the following facts: Among the Forest-Veddahs of the interior of Ceylon there is a cult of a personal being known as "Kande-Yaka" or "Great Spirit." "He is pictured as an ideal hunter—a helpful and benevolent being, who was once upon earth and taught them all they know. Apparently He was without beginning and is certainly without end."⁸) Concerning the Mafulus of North-West British New Guinea a few interesting facts have been gathered by Mr. Robert W. Wil-

2) Müller, Max. Lectures on the Origin and Growth of Religion, p. 164.

3) Rondet, Victor. Les initiations; la religion.

4) Le Roy, La religion des primitives, pp. 317-318.

5) Massau, Fetishism in West Africa, p. 31.

6) Ibid., p. 38.

7) Ibid., p. 30. Cfr. Trumbull, Blood Covenant, p. 311.

8) Mills, P. L. L., p. 19.

son, whose valuable work on the social and religious condition of that people has been commended by Prof. A. E. Haddon, of Cambridge, England. Williamson says: "They know of a semi-divine being called Chi-di-bey, who may be a man, or may be a spirit (they appear to be vague about this), who has immense power and who once passed through their country in a direction from east to west. . . . They believe that it was Chidi-bey who taught them all their customs, including mining and manufacturing."⁹)

Nurrundere is the chief deity of the Narrinyeri-tribes (South Australia); of him it is said: "He has made all things, and has taught men the arts and sciences. He has ordained a sacrifice which he requires at stated intervals—a Wallaby offering. He is no longer on earth, but is now in heaven."¹⁰)

For Bundjil of the Kulin tribes (South West Victoria) the material is scanty. The original picture of Bundjil as the Heaven-God, with thunder and rainbow-traits, may be clearly discerned in the background, as for example: "He is the Maker of all things, and the teacher of arts and sciences."¹¹)

Another prominent figure in this connection is that of Daramulun—the high Thunder-God of the Kurnai nation—New South Wales: "He is Biamban, 'Great Master' . . . He is Creator of all things, at least in one instance. He was once upon earth, but is now in heaven. . . . He has taught mankind the arts and industries, and He alone has instituted the sacred mysteries—the so-called Kuringal."¹²)

As the last and in many respects the purest form of Australian theology, the figure of Mungan-ngaua looms bright and clear as the supreme being of the Kurnai tribes of South-east Victoria—Gippsland: "Long ago there was a great being called Mungan-ngaua, who lived on earth and taught the Kurnai all they know."¹³)

ADOLPH DOMINIC FRENAY, O. P., Ph. D.
(To be concluded)

It is a trait of modern Liberalism that it speaks incessantly of the people and asserts it does everything in the name of the people. According to its doctrine, the State is to be the manifestation of the power of the people, the laws of the State the expression of the will of the people, the power of the State the fulfilment of this will. Judging from its conduct one might assume that it alone on earth loved the people, cared for them and fought for them. But all that is deceit. In reality Liberalism merely makes use of the worst passions of the people in order then to trample the people themselves under foot. Under the guise of popular sovereignty it converts the people into a mere mass, bereft of a will of their own and guided and abused by Liberalism itself.

W. E. VON KETTELER

The Sea Apostolate in Germany

The Hamburg docks and harbors are surely amongst the most centralized of the world's dock systems. That vast and intricate network of the great port's waterways I saw first from a balcony in the German Evangelical Seaman's Mission at Altona—a great semi-circle of maritime industry, monster cranes, derricks, smokestacks, masts, shipyards, and sheds. Think of Wyllie's painting of "The Pool of London" in fifty-fold extension, and you will realize something of the bright business of the Hamburg Harbors—and something of their beauty. And the Hamburg folk have realized that their harbor has a sight-seeing value. Swift and well-appointed "water-taxis" wait at St. Paul's Pier for hire, and the visitor is speeded through the maze of shipping, along the great havens, which are alive with many such small craft. Great passenger liners and freighters from every country line the harbors—and alas, as in all ports today, at the mooring-posts in the outer harbors, scores of ships are laid up, in the ranks of the unemployed.

And the crews of these idle ships are gathered in their hundreds round the Hamburg-America Line Hostel seeking work. I do not know the unemployed seamen figure in Hamburg (it cannot be far short of seven thousand), but it may be gauged by comparison, from the statement of a German ship's steward whom I met in the Bremerhaven Institute . . . he told me that 400 stewards alone were idle in Bremerhaven. Communist propaganda is very active amongst the idle seamen in German ports, and indeed in all ports just now. The Altona Seamen's Home, to which I have already referred, is quite the latest model of such service. Opened hardly a year ago, it has all modern labor-saving devices and in its architectural design and interior decoration, it is markedly cubist—and very attractively so. The German Protestant Mission, which runs this Altona Home, has 60 such stations in all parts of the world. And, of course, in Hamburg there are many other seamen's missions, including the British Sailor's Society.

It was rather surprising, and very refreshing, to find the distinctive modern-art ideas of Germany being applied to providing a beautiful home for seamen. Too often is the Seamen's Hostel shabby, if not actually squalid. To my great joy, I found the same sound principle of giving the seamen of the best in aesthetic surroundings, being applied by Father Reinhold in the "Apostolat des Meeres" Institute at Bremerhaven. And I saw there also, the effect of spending so much thought (little, if any, more expense) in having artistically beautiful rooms in which to welcome and shelter the seamen. There were some 30 seamen, mostly German, in the Bremerhaven Institute when we arrived there, and a dozen or so of Kolping lads. The Kolping Society is something about which non-Germans are, for the most part, uninformed. There is at the moment an epidemic of "hiking" in England and I might save myself trouble (at the sacrifice of accuracy) by stating that Kolping stands for "hiking".

⁹) L.c., p. 35.

¹⁰) L.c., p. 42.

¹¹) L.c., p. 42.

¹²) L.c., p. 43.

¹³) L.c., p. 44.

It does, but it stands also for so much more. It means strong, spiritual brotherhood; it means also the medieval hospitality given to landless men, who are walking from province to province in search of work and (just as important) in search of knowledge and experience in their craft. Hiking is normal to Germany. Father Kolping founded his great brotherhood, many decades ago now, to help these wandering men, and in all the chief German towns (and in many cities in Europe and America) the Kolping House welcomes the wanderer. The "Apostolat des Meeres" is operated in conjunction with the Kolping Society, and the Institute at Bremerhaven is also a Kolping House. On the night of our arrival at the Institute (by the way, the "red duster" and the Irish Free State flags fluttered across the Institute facade, in welcome) three Kolping lads also arrived, very picturesque and weary also. Two were Bavarians and the other came from Vienna. These lads were all in their 'teens; athletic, bright-eyed. Many weeks had been spent on the road—yet they were spruce and clean, and they replied cheerily to the customary Kolping salutation which greeted their entry into the Institute recreation room.

There is yet another element entering into sea-apostolate work in Germany: Catholic Youth. Here again is something quite distinctive. The youth of Germany would appear to live almost entirely in the open air. Camps of children are to be seen everywhere. The Socialist and Communist organizations make provision for their children being disciplined in open-air life. And Catholic Germany cares for its youth also in much the same way, but, of course, with greater attention to spiritual and moral development than obtains in the other, purely political Youth organizations.

Father Reinhold has his group of Bremerhaven youth helping in the Institute and the blending of interests in the Baumstrasse Centre makes for a singularly happy and stimulating atmosphere. The "Seamanspastor" of Bremerhaven has told his very diverse but very much at home "flock" just who the two visitors from England are, coffee and cakes are handed along the tables, and then we start to sing. Such resonant loveliness in those old songs of the Fatherland too! But I admit that I would have welcomed—by way of contrast—an occasional syncopated number! I have undertaken to send along a few sea-shanty gramophone records to which, I feel sure, appropriate German words will be fitted. Quite a number of the seamen present were unemployed. Father Reinhold has, very wisely, made special efforts to attract the seamen who are "on the beach" to his Centre. The Communists are sparing no efforts to "get" the idle seamen. The syllabus of lectures and the various entertainments for out-of-work seamen, which has been organized from Baumstrasse, reveal vision and enterprise which are wholly admirable. Were this courageous policy adopted at all our Catholic Seamen's Centres—our losses to Communism would be less disquieting. And Communist organization is

by no means confined to unemployed seamen. A very considerable proportion of merchant shipping which is in commission today, carries Communist "cells", which are more or less active in securing adherents for the new "creed" amongst the crews. Seamen are being employed as the advance-guard of the revolution which is to change the world, and realize the ideals of Moscow. This danger to the faith of our seamen is present today in practically every port in the world, but it is especially serious in North-West European ports.

At Osnabrück, later, we had the privilege of being received by Dr. Berning, the Bishop of the See, who is President of the German National Apostolat des Meeres Confederation. The serious interest which Dr. Berning takes in the international co-operation which had been achieved through the Apostolatus Maris Council was shown by His Lordship's questions and comments. And when the Bishop stated that he hoped to welcome an international sea-apostolate Congress to Hamburg or to Bremen in the future, one felt that the rapid, efficient organizing of German ports, in evidence at present, made for an early realization of this hope.

Although Bremerhaven alone, a small port in comparison with Hamburg, Bremen or Stettin, has as yet reached almost complete organization, it is very evident that the "Apostolat des Meeres" is firmly established. The system of sailor-service which is necessary—inevitable even—for Germany has been evolved and tested at Bremerhaven. It is manifestly successful. And now there is question simply of setting up similar organization in the greater German ports. This will be a straightforward job—working to a plan. Designed though that plan be to meet the needs of modern Germany as regards the sea-apostolate, it yet dovetails perfectly into the general plan of Apostolatus Maris. And that fact I regard as being one of the greatest achievements of Father Reinhold's brilliant organizing.

ARTHUR GANNON,
Organizing Secretary,
Apostleship of the Sea, London

Profiting by so much economic distress and so much moral disorder, the enemies of all social order, be they called Communists, or any other name, boldly set about breaking through every restraint. This is the most dreadful evil of our times, for they destroy every bond of law, human or Divine; they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical program of wresting from the hearts of all, even of children, all religious sentiment; for well they know that when once belief in God has been taken from the heart of mankind they will be entirely free to work out their will. Thus we see today, what was never before seen in history, the satanical banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth.

PIUS XI,
in "Caritate Christi Compulsi"

On the Financial- and Credit-Crisis

Inside the great world of things created by the will of God are many worlds of tokens created by the will of man. One of these is the great financial world of currency and credit, which we may call the money-world. It is, of course, not a real-world or shadow-world, but a shadow-world. Yet it is so dangerous a world that an expert in these shadows, men will play this shadow-game, will, in the end, possess his opponents' realities.

VINCENT McNABB, O. P.,
in *Blackfriars*

* * *

There is much discussion at present about the demise of the capitalistic system, but in fact we are in the midst of a great capitalistic offensive. The offensive originated from industrial concerns, who are indignant over measures for relief of the unemployed but favor measures of relief for unsuccessful undertakings. They fight against trade unions and fixed wages, but are trying to bring back unfettered competition in the labor market after having eliminated it from the commodity market by means of duties and cartels.

Another more far-reaching capitalistic offensive is the revolt of the rentier class. The capitalist, who had been cheated during the inflation period, has become suspicious. The credits he gives are principally short-term, mainly in the form of bank deposits. These short-term credits have frequently been converted into long-term credits by industrial concerns. As soon as the capitalist, frightened by political events, demanded the repayment of his credits, it became clear that the banks and industrialists have steered the capitalistic system on the rocks. This has caused the thrifty and the capitalists to lose their heads completely, and they are calling for their money in, regardless of the consequences. This panic, based on fear alone, is a characteristic feature of the crisis; it constitutes the second phase of the capitalistic offensive, and is more dangerous than the other.

Thus, the economic change of which we hear so much today consists essentially in this—that the capitalists themselves and not the working classes are smashing up the capitalistic system.

PROF. M. J. BONN

Capitalists Smashing the Capitalistic System¹⁾

* * *

Industries of all kinds, including agriculture, are now largely financed by what is called credit or bank loans. The bankers who deal with the allotment of credit and stipulate its conditions practically control industry as well as trade; and thus they exercise the deepest and most far-reaching influence in every detail of the public life, and to no small degree even on the private life of the people. A striking passage in the recent Encyclical of Pope Pius XI on the Social Order (*Quadragesimo anno*)

¹⁾ *Journal of the Institute of Bankers in South Africa.*

illustrates this. The Holy Father, referring to modern Capitalism, and the changes which the Capitalistic economic system has undergone during the past forty years, writes:

"It is patent that in our days . . . immense power and despotic economic domination are concentrated in the hands of a few. . . . This power becomes particularly irresistible when exercised by those who because they hold and control moneys, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasping, as it were, in their hands the very soul of production so that no one dare breathe against their will."

That this power which the control of credit gives should rest in the hands of irresponsible individuals is quite out of harmony with Christian principles. According to the teaching of sound philosophy the State is a Perfect or Complete Society, whose purpose is to defend and promote the temporal well-being of its members. Because it is a Perfect Society it is essentially independent of outside control in the carrying out of its legitimate functions. Hence the ruling authority within the State has definite responsibilities in regard to the people's interests which cannot be abdicated or handed over to the charge of a private syndicate or other irresponsible group, even though these latter be citizens of the State and dwelling within its jurisdiction.

Outlook, Dublin.

* * *

It has always seemed to me extraordinary, that people expect us to get out of our difficulties without appearing to realize that in order to begin to do so, we must give up those economic malpractices which have got us into the difficulties. If nearly ten years of increased tariff barriers and trade restrictions have got the whole world into a position where once more the majority of the world's currencies are unstable and still others look like becoming so, where credits are frozen and trade between nations steadily dwindles because payments cannot be transferred from one country to another, then a more intense application of these policies of national isolation does not appear to hold out very promising hopes of improving the situation. It is a hopeful sign, speaking for my own country at any rate, that people are today very eager to listen and to think about the problems raised by the economic position. But they still want you to tell them that the way out is a pleasant one. They are asking for some medicine which will heal their ills, but they are not yet prepared to swallow the medicine if it happens to be bitter. And it is necessarily bitter, because, for one thing, it involves adopting a number of new ideas, always apparently a painful and disagreeable process.

SIR JOHN STAMP
in *World Trade*²⁾

* * *

The towers of the world of finance continue to fall and to show other signs of instability. Admit-

²⁾ Extracts from special interview.

tedly, the interlocking of many groups contributes to the difficulties of all when one collapses, but the simile is not that of the chain and its weakest link. Finance is not operated as a chain but as a mutual support for independent units. Such assistance as men of finance render to each other is determined by individual ambitions and not by the desire for the common good of all. Hence, when one little pyramid falls down the remainder of the piles do not hasten with brotherly assistance; their anxiety is motivated only by the losses which may ensue. Since God did not create men to war with one another as the proper end of their earthly existence, there can be no stability nor continuity in the operations of individuals ruthlessly opposed to everything save their own good. Consequently, the towers of finance have no lasting basis in their activities, like works of charity or the ordinary endeavors of humanity to feed and clothe itself. It is a matter of no surprise, therefore, when they collapse, though there is sorrow for the trusting people who foolishly believed that "security" could be found within financial ramparts.

Catholic Times
London

* * *

Banks must again become institutions for safeguarding the deposits of the people, under Federal regulation, deposits insured, credit restricted, and made illegal on stock collateral securities, also illegal to foreign countries except under advice and restrictions of the State Department, with all information published and made publicly available.

JEROME DAVIS, Yale University
and

BERTON EUGENE KILE, Providence, R. I.

* * *

Yet St. Thomas has formulated another principle, which can be ignored only by inviting the curse of war. *Pax tollitur ex hoc quod cives singuli quae sua sunt quaerunt* (Peace ceases when the citizens seek each man his own). This principle becomes dramatically practical in a token-system where the majority of the citizens may be expected to seek even more than their own in their almost irresistible desire not to measure their wants by their needs.

VINCENT McNABB, O. P.³⁾

The Catholic conception of solidarity is immeasurably beyond the highest hope of humanitarianism. In contrast with ambition and selfishness, it sets up the divinely beautiful ideal of charity. It reveals in the soul of the Christian a depth and a constancy of affection such as reason of itself could neither anticipate nor comprehend. It preaches the interdependence of man with man so impressively that the poorest cannot excuse himself by pleading inability to aid, nor can the strong soul say to the weak, "I have no need of thee."

JOSEPH MCSORLEY, C. S. P.

The Attitude of Colored Races Toward Imperialism

The "Rising Tide of Color" first attracted attention about a quarter of a century ago, after the defeat of the Russians by the Japanese had demonstrated the white race not to be invincible. Since then it has, influenced by occidental nationalism, in not a few countries developed into a veritable tidal wave. Even the dark races of Africa have been deeply affected.

"Education, the Great War, many agrarian, economic, social, and political disabilities, repressive legislation and other factors," writes the well-informed Fr. Bernard Huss in *Africa*¹⁾ with regard to one of the most numerous and intelligent tribes of South Africa, "gradually awakened the race-consciousness of the Bantu,²⁾ and they began to feel, think, and will in a new way. As a consequence white superiority and supremacy began to be challenged."

A close observer of the natives of South Africa among whom he has lived and labored for thirty-four years, Fr. Bernard Huss is well able to gauge the change which has come over the African mind, especially during the last decade or two in consequence of the criminal folly of European nations. He writes in this regard:

"When the Great War broke out the black race was shocked to see the brothers of the white house destroying one another on a gigantic scale. A crisis arose in their thinking, and they said: 'What kind of civilization is this? When the white people began to tame us they said we must first of all stop our tribal quarrels and faction-fights which we enjoyed and which preserved our warrior race in a fit state. They took away from us our spears and knobkerries, and left us only walking-sticks. We are no more a race of men, we are a race of women. Now what is that which they are doing over there across the sea? We cannot understand these white people and they cannot understand us.'"

So the natives began to look more closely at the white people and to survey critically the whole position, asking such questions as these: "Why are these white people here, what do they want from us, how much are we doing for them and what are they doing for us in return, what rights have we the baby race, being taxed heavily, but inarticulate because unrepresented in the council of the white men; why have they taken from us the land where our ancestors are buried, and why must we carry passes and be restricted in our movements in the land of our birth?" They began to analyze the actions of the government and of public bodies and to scrutinize the private life of white individuals."

Today, "the whole policy of the white people is called by the natives one of uninterrupted exploitation."

¹⁾ Journal of the International Institute of African Languages and Culture. Vol. IV. No. 4, p. 449.

²⁾ A numerically strong, intelligent tribe of South African Negroes.

³⁾ Loc. cit., May, 1932, p. 307.

"Fr. Huss writes, "the whites waxing fat by sweat of the blacks; and as the natives gradually their much-cherished land, bit by bit, an ocean bitterness was accumulated in their hearts against foreign intruders."

True enough, "the natives do not all think like , and they do not all forget what they owe to missionaries, nor do they overlook the many benefits and advantages brought by the white people." "Some are sensible and grateful," the noted vicar declares, "and do not want the old times come back." They are also fully convinced and frankly that they could not manage without the white people, and that, if they went away, the natives would fight among themselves and there would be anarchy, chaos, ruin.

But what would happen, should the imperialistic nations, England, France, and our own, some day lose the financial means and military power to extend civilization and uphold their reign over subject races? The disintegration of the Spanish colonial empire was largely due to the straitened condition of her exchequer. And is it not probable that, in the eventuality referred to, some nation would undertake to play the rôle which England played a hundred years ago, when she fostered revolutions in South America wherever possible. Coming from independence of Spain's South American colonies an extension of British commerce in accordance with the theories of Free Trade. Is it not likely that Soviet Russia would play this rôle, as it has not already begun to do so in China, and possibly also in other countries? The insistence of Moscow, that it grants full liberty to the various races and nationalities that constitute the U. S. R., is the expression of a shrewd policy adopted in the intention of impressing on the victims of white imperialism the belief that Bolshevism will grant them relief from the exploitation to which they have been subjected by their foreign masters.

F. P. K.

Right order of Christian charity does not disprove of lawful love of country and a sentiment justifiable nationalism; on the contrary it consecrates, sanctifies and enlivens them. If, however, nationalism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified. . . . Instead of the great law of love and human brotherhood, which embraces and holds in a single family nations and peoples with one Father who is in heaven, there enters hatred, driving all to destruction. In public life sacred principles, the guide of social intercourse, are trampled upon; the solid foundations of right and honesty, on which the state could rest, are undermined; polluted and closed the sources of those ancient traditions which, based on faith in God and fidelity to His law, assured the true progress of nations.

PIUS XI,
in "Caritate Christi Compulsi"

Warder's Review

The central power of the universal Church forms the indestructible foundation of social justice because it is the infallible medium of religious truth.

WLADIMIR SOLOWJEW¹⁾

What of Our Wheat?

American wheatgrowers would do well to ponder over the statement published in the *News Letter of Canadian Events*, a government publication, issue of May 21:

"Grain exports through Montreal harbor in 1931 increased by eight million bushels over 1930."

To what extent were these figures influenced favorably, as far as Canadian wheat is concerned, by our tariff policy? Furthermore, should the new Hudson Bay Route fulfill the promises it seems to hold out, what will the effect of this development be on our wheatgrowers?

According to the *News Letter* referred to reservations have been made for some two million bushels to be handled during the present season through the Government elevator at Churchill, the new seaport on Hudson Bay. It is too early to conjecture what influence the Hudson Bay Route may exert, since it was inaugurated only last fall. However, the fact of its bringing large sections of the grain-growing areas of Western Canada approximately one thousand miles closer to British and European markets may not lack significance.

Sales Tax a Hazardous Expedient

While a Sales Tax is not intrinsically unjust, it inevitably adds to the burdens of those who can least afford an increase of the price of the necessities of life. The introduction of such a tax is, furthermore, a constant temptation for legislators to make use of this source of revenue, to the taxing of salt, so indispensable even to the poorest. It is, therefore, a tax which irks the rich only occasionally, while it affects to a perceptible degree the subsistence of the poorer classes at all times.

But let us illustrate these contentions. The British Canadian Cooperative Society purchased from the Co-operative Wholesale Society, of England, 2,555 pounds of tea. It is expected to pay on this shipment \$91.80 for duty, \$6.76 as excise tax, and \$27.03 in sales tax, altogether \$125.59. With experiences of this nature in mind, the Canadian Co-operative Union have protested a further increase of the Sales Tax to six percent, on the ground that "a Sales Tax still further reduces the purchasing power of the masses of the people, and to that extent reduces the demand for labor, aggravating the problem of unemployment."

We should be all the more wary of introducing the Sales Tax at the present time because a return to anything like a normal condition of agriculture, industry and business is certainly not "just around

¹⁾ From the great Russian philosopher's treatise *Monarchia sancti Petri*.

the corner." What may now appear to many to be an emergency measure, may, in the end, remain to plague us for an indefinite period.

Blindly Striving for Illusive Self-Sufficiency

From the attitude adopted by Mr. Stimson, our Secretary of State, at Geneva, and certain statements made by Senator Borah, the *Economist*, of London, draws the conclusion both men were talking to Europe and admonishing its peoples to put their house in order.

The well-known and influential weekly considers us "in a chastened and a softened mood," since "effort after effort has failed to turn the tide of depression in a country which believed a short while ago that it was the happy land on whom the gods had conferred the boon of perpetual prosperity." Therefore, the *Economist* indicates, we are now sensible of the impossibility to attain or perpetuate the grand isolation some of our financiers and politicians thought would save us from a protracted crisis. The article quoted from declares in this regard:

"Under the terrible stress of the world economic crisis she [America] has begun at last to accept the idea of international solidarity, after kicking so long and so stubbornly against the pricks."¹⁾

Unfortunately, almost all of the nations of Europe themselves are guilty of denying both in principle and practice the very idea the *Economist* believes us to have accepted as fundamental to a revival of commercial intercourse between nations. They are striving for self-sufficiency, regardless of the effect of such a policy on their neighbors. The results are even now apparent in the attitude of one people to another; the next European war may well originate in what is known in German as *Wirtschaftsautarkie*, i. e., economic autarchy, a self-contained economic system.

Overburdening "the Great Agricultural West"

The subservience of both political parties to the interest of what, for want of a better name, may be called "Big Business", was rarely demonstrated more forcibly than on the occasion of Senator Norris' attack on his colleagues, after they had voted to exclude the debenture feature from the Revenue Bill.

Having referred to so "unholy an alliance" between Democratic and Republican leaders, whom he held responsible for having written duties on oil, lumber, coal and copper into the measure referred to, the Nebraska Progressive asserted the farmer would be henceforth compelled, "on account of the leadership we have had here, and the combinations we have had here," to pay more for his gasoline, more for his coal, more for his lumber. He accused the "unholy alliance" of adding the amendments to the bill, overburdening thereby "the great agricultural West with an additional cost of living, making it impossible for an already overburdened farming community to obtain the very necessities of life."

Senator Norris warned his colleagues: "Destroy agriculture and you have ruined our country. A much more to the burdens of those who toil day and night, and then find a financial loss at the end of the season, and it will not be long before the man in the skyscraper living in luxury will realize that the foundation of all happiness and of prosperity has been taken out from the building and the entire edifice will come crumbling, falling down upon those who do not expect it now."

The speaker was championing the cause of the Middle West, largely agricultural, as against the representatives of Hamiltonian principles in and out of the Senate, whether they call themselves Republicans or Democrats.

"That Accursed Hunger for Gold!"

Those Dante classifies as "la gente nuova" and rarely noted for scrupulous observance of ethical considerations. Nevertheless one is shocked to discover what little influence Christian ethics may exert on the economic conscience and conduct of Catholics prominent in the business world. Rasko Schwab, Tumulty, participating in the scandalous Radio Pool, prove that, when opposed to "that accursed hunger for gold, the unbridled lust for mortals," Catholic convictions crumble as does the mummy of a Pharaoh exposed to the air.

But these men, and theirs are not the only Catholic names in a list of those who profited from the Radio Pool, cannot even claim that, ignorant of Catholic principles, they were merely doing what is considered legitimate and honorable by all members of their class. Such is not a fact. Professor Albert Jay Nock, of Columbia University, relates one of the world's foremost financiers, now retired, to have declared to him, after they had stopped for a moment to look at the quotations in a broker's office

"This is a filthy business; we are merely gambling in the sweat of a lot of poor men."

Moreover, an eminently successful man in the business world, a few months after the great collapse of the stock market in the fall of 1929, assured Professor Nock he could have accumulated a profit of \$150,000 on some little holding or other lying around in Wall Street. "But I didn't take that profit," he said, beating his desk with his fist "and I didn't take it because—I—didn't—want I didn't need it; and I knew it would come out of the pockets of elevator-boys, clerks, manicures, stenographers and all sorts of people who couldn't afford to lose. I don't like that kind of money."¹⁾

While the dislike of "that kind of money," with the latter individual at least, was of a purely humanitarian nature, the Catholic is held by Justice and Charity to observe the principle of equivalence. What one takes without giving for it in return is a complete equivalent is purloined from one's fellow man as surely as money stolen out of his till or out of his pocket.

¹⁾ U. S. A. and the World, loc. cit. May 7, 1932, p. 109.

¹⁾ Nock, A. J., The Theory of Education in the U. S. A., N. Y., 1932, pp. 148, and 149-150.

Contemporary Opinion

The event we are witnessing, the debacle of Liberalism and all of its intellectual children, was recently characterized by a Leipzig scholar in a few, embracing words: "The 19th century is liquidating itself."

ULRICH CRAEMER,
in *Ständisches Leben*¹⁾

Can we start back to normal prosperity until prices of industrial commodities are much nearer parity with prices of farm products? It was inequality that produced the depression. Can the depression end and normal prosperity return while we still have the very conditions of inequality that brought the depression on?

How can we start back to prosperity with prices of farm products at 63% of the pre-war average, while prices of commodities that farmers buy are all 121% of the pre-war average? Either prices of farm products must rise, or industry must take considerably more deflation before we shall have the conditions necessary for the return of prosperity.

It is being urged that expansion of the currency would bring prosperity without deflation running its course in industry. Expansion of the currency, it could be brought about, would raise all prices. It would cause neither a leveling up nor a leveling down. It would not restore parity. And parity must be before prosperity can return.

Nebraska Union Farmer

Senator Borah opened a subject of vital interest to the co-operative movement when he let loose his blast against the high salaries and commissions paid to executives of "co-operatives"—\$75,000 to F. Creekmore of the American Cotton Co-operative Association and \$50,000 to George Milnor of the Farmers National Grain Corporation. Farm board leaders immediately came to the defense. In their answers nothing could show up more clearly the difference in economic philosophy between purely nominal co-operatives and consumers co-operatives.

"Look at the salaries drawn by private dealers in cotton and grain!" cried Mr. Stone indignantly. "Yes, look at them, Mr. Stone. We have been looking at them for some time and we have also been looking at the \$1,019,000 stipend of President George Hill of the American Tobacco Company, as well as others of his type—and we have also been looking at the millions of people whose salaries are zero and who consequently are not able to buy a cent's worth of your stored cotton and grain, or Mr. Hill's tobacco."

Did it ever occur to you, Mr. Stone, that because Mr. Creekmore drew \$75,000 last year and Mr. Milnor \$50,000, and Lucky Strike Hill a cool mil-

lion and so on, is the very reason the National Grain Corporation is not able to dispose of its wheat and the Cotton Association is not able to sell its cotton for love or money? The highest paid, highest powered executives in the world cannot move those commodities until the nation's wealth is distributed to the point that the people can buy; and when it is so distributed, executives of the most unpretentious pedigree will be able to move them.

*Co-operation*²⁾

The tobacco-stripping machine, after the innovation of the cigar-wrapping machine, brought another dismissal-tragedy, for its advent meant that three out of every four women who had been stripping tobacco by hand were discharged. Minnie, the smartest of this group, had been proud of a record of twenty-five pounds stripped each day. "The machine does eighty pounds each day, beats me, and I can't do nothing about it!"

And just a little while ago from the laundry came Mamie, no longer needed to tie up the parcels of clean clothes. "You press something and out comes the shirt all tied up, and it looked awful neat," she remarked dolefully.

Fannie was thrown out of her job of candy-dipper with as great suddenness as Sadie had been from her supposedly safe position as wrapper in a cigar factory. An enrobing machine took her place and that of four other girls as well. Fannie did not mind this lay-off as much as did her friends, for she had some of Father's insurance money and with this she could take a course and get in an office. It would take only about three weeks to learn to operate an office machine. She had intended to use this money for a trousseau, and some of it was due the insurance man as an installment on her grave, but these matters could wait. Keeping company with Sol might go on rather indefinitely, and she had no intention of paying up on her grave for years. So, with much eagerness, she went to school and acquired sufficient skill to "graduate" and again as a semi-skilled worker set forth to secure a position. She did not mind crowding out of her job the more highly trained Ellen, who had two years of college and four years' experience to her credit. Ellen was earning \$5 a week, whereas Fannie agreed to work for \$12. "Anything just to get into an office," she said frankly. So Ellen joined the ranks of the unemployed and Fannie manipulated the newly-installed addressograph and adding machines.

Office machines have brought tragedy to a larger number of young women than any of the other mechanical inventions. Highly-trained, proud of their work and enthusiastic about it, these office workers are many of them quite bitter in their denunciation of the mechanical devices that have forced them out of their jobs.

EMILY T. BURR,
Vocational Adjustment Bureau for Girls³⁾

²⁾ N. Y., May, 1932.

³⁾ *The Midmonthly Survey*, N. Y., May, 1932, pp. 188-189.

¹⁾ A monthly, edited by Prof. Othmar Spann, of Vienna.

CATHOLIC ACTION

A newcomer in the field of Catholic organized endeavor, the Catholic Library Association, is to hold its first annual convention at Cincinnati from June 27 to 30.

An announcement declares: "The formal program of the convention will be practical and constructive. Every paper will treat of some important feature of our organization, or of Catholic library development. . . . The convention itself will aim toward practicality."

The founders of the new Catholic organization, Muintir na Tire (The People of the Land), by Rev. J. Hayes, C. C., Templemore Co., Tipperary, believes Catholic Action in Ireland must be chiefly rural if it is to be of any value. Muintir na Tire intends to be the central body of all other agricultural societies, he says.

It will have no politics in the ordinary sense of the word, but would, in time, consider its position in the administration of the Nation. It would concern itself with the marketing of farm produce in home and foreign markets, and social life of the country people, and in every way try to make their lot happier.

The Irish rural guild has taken for its model the Belgian organization that has raised the status of the rural worker in that country beyond his former hopes.

This year's Congress of Pax Romana, an international federation of bodies of Catholic students, will be held at Bordeaux from August 8 to 14. It will include a pilgrimage to Lourdes.

One of the chief resolutions of the 11th Congress of this organization, conducted at Fribourg, in Switzerland, last year, had to do with disarmament:

"The 11th Congress of the International Students' Secretariat Pax Romana, taking its stand in the traditional teaching of the Church, requests the members of its constituent Federations to pray for the peace of the world and to make a point of promoting this peace in every possible way.

"The Congress appeals to Catholic students to pray in particular that the efforts in favor of a limitation and reduction of armament taken in the sense and carried out in the spirit of the Brief of Benedict XV of 1. August, 1917, may be successfully realized."

Catholic England recently suffered the loss by death of one of her pioneers of Catholic social action, Dr. Alexander Patrick Mooney, who, "as early as 1894 at a meeting of the Catholic Truth Society deplored the inactivity of educated and prosperous Catholics in the cause of social reform and urged them to step into the breach." He himself practiced what he preached. Mr. Leslie A. Toke, who has been active for a lifetime in the work of blazing the trail of Catholic social thought and endeavor, which the Catholic Social Guild of England is attempting to broaden into a royal highway, says of his companion in arms, writing in *The Christian Democrat*:

"This Lancashire physician, with a large practice, was among the first of English Catholics to take up the cause of the poor; to use his pen and his voice, in the effort to get his fellow-Catholics to listen and to act. He was a favorite with audiences and could move them to laughter and to pity. True, the almost super-human apathy of English Catholics, where anything civic is concerned, was almost too much for him at times; yet he never lost heart, but took up anew, with a smile and a shrug the task of

awakening them. Well, his fight is done and God has taken him. May he rest in peace. We have lost a good friend, but no true members of the C. S. G. will forget him in their prayers."

CHRISTIAN LABOR UNIONS

As was to be expected the year 1931 was not an auspicious one for organized labor. This the Christian Labor Unions of Europe experienced, together with all other organizations of a similar nature. Total membership stood at 580,000 at the close of the year named, a reduction of 80,000 compared to the previous year.

The Christian Mine Workers International alone lost 12,000 members, due to the closing down of so many mines, while the Steel Workers Union lost 14,000, the organization of farm laborers 8,000, etc. Naturally, the amount of membership fees received was likewise much reduced, to such an extent in fact that some of the organizations were forced to drop experienced and tried officials. The Christian Union of France, however, have escaped the influence of economic depression thus far. Jules Mennelet, reporting on conditions in that country, declares:

"It was possible to hold the membership to the old figure almost everywhere; in some parts of France the influence of the Christian Unions was even increased to a considerable extent."

RACIAL EQUALITY

Taking what was characterized as a stand of Christian loyalty to its colored constituents, the Quadrennial General Conference of the Methodist Episcopal Church voted, during its recent session at Atlantic City, it would never meet again in a city where race segregation is practiced in hotels, restaurants and other public places. Action was brought to bear after both bishops and delegates had suffered embarrassment from color line enforcements in this year's convention city.

The conference's stand for racial equality was adopted after a lively debate led by Dr. Ernest F. Tittle of Evanston, Ill. He appealed to his church to align itself on the race and color question with the Federal Council of Churches and the Congregational Church, which have opposed racial discrimination against their delegates in conference.

"I believe there are cities which would be glad to entertain us under these conditions," said Dr. Tittle. "If there are not, it would be much better for us not to meet at all, and if we do not meet for this season, we will be doing the cause of racial equality more good by not meeting than we could by meeting."

The matter carried despite warnings the step might interfere with eventual reunion with the Methodist Episcopal Church South. Location for the next conference may now be chosen for two years; it may rescind the action of the present one.

INDUSTRIAL PLANNING

The proposed revisions to the New York State Canneries' Code, on which public hearings before the Industrial Board were held in Syracuse April 18, seek to assure, in addition to regulations as to hours and improved physical conditions of factories, that plans be made, and will, so far as possible be carried out,

for (1) adjusting the acreage of raw material to the capacity of the canning plant; (2) securing a labor force adequate to be called upon in case the supply of raw material exceeds expectations; (3) devising a plan for handling the raw material to assure a regular and steady flow into the

tory, utilizing co-operation between plants; and (4) obtaining at least the minimum standards in factory equipment laid down by the Association itself.

REACTION TO CREDIT CRISIS

Cheese coupons instead of cash have been circulating in Leroy, Saskatchewan, for almost a year, according to a report from Trade Commissioner John A. Embry, Winnipeg.

Farmer co-operatives of the community decided last summer to rebuild their cheese factory, but were told by the bank that their security was not good enough, it is reported. After a hurriedly called meeting, factory managers suggested that coupons be issued bearing the factory's promise to pay 50 cents for every 100 pounds of milk, redeemable when the cheese into which the milk was to be made should actually be sold.

Agreement was reached, milk produced, cheese made, coupons redeemed. The plan has been in process for practically a year and has proven such a success that the factory has not only been able to pay itself a satisfactory dividend, but also to make to the farmers an additional payment of 17.9 cents per 100 pounds on all milk supplied at the 50-cent rate.

It is said that the milk coupons of the cheese factory circulate in the community as readily as actual cash, the report stated.

MORTGAGING OF FARMLANDS

The ratio of our farm mortgage debt to the total value of our farm real estate is at the highest point in history, according to the Department of Agriculture. At the same time farm mortgage holdings have been shifting from local lending agencies to large centralized institutions that draw their resources from a wide area. The general trend has been from commercial banks, former owners, and other individuals, to insurance companies, Federal land banks, joint stock land banks, and other agencies that specialize in long-term investments.

In 1920 life insurance companies held 12.4% of the total farm mortgage debt; they have 23% at present. Combined loans of land banks have risen from 4.3% to 19% of all mortgage credit. Those of commercial banks have dropped from 18.4% to only 11% now. The rest of the current farm mortgage total is distributed among mortgage companies (10%), retired farmers (11%), active farmers (12%), other individuals (15%), other agencies (7%).

FARM STATISTICS

In several respects, but before all with that to increased production of farm commodities and the consequent competition from this source, figures on the number of Canadian farms occupied at the present time are of importance. There are in the Dominion 728,244 such farms, according to returns compiled from the official census taken in June, 1931, an increase of 17,154 over the number recorded in the 1921 census. The increase is accounted for by one eastern Province, Quebec, and four western Provinces—Manitoba, Saskatchewan, Alberta and British Columbia. The Provinces of Prince Edward Island, Nova Scotia, New Brunswick and Ontario show decreases compared with 1921.

The number of farms in each province as shown by the 1931 census is as follows: Prince Edward Island, 12,857; Nova Scotia, 39,562; New Brunswick, 33,947; Quebec,

136,061; Ontario, 191,617; Manitoba, 54,072; Saskatchewan, 136,571; Alberta, 97,622; British Columbia and the Yukon, 25,978. The ten-year increase in British Columbia was 18 percent; in Alberta, 17.7 percent; in Saskatchewan, 14.3 percent; in Manitoba, 1.5 percent, and in Quebec, 1.1 percent. The decreases ranged from 16.6 percent in Nova Scotia to 3.2 percent in Ontario.

PROHIBITION

Appearing before the Senate Committee on the Judiciary on May 10th, Mr. John M. Morehead, United States Minister to Sweden, said solution of the liquor and prohibition problem in the United States lies in a constitutional amendment to permit the States to manufacture and sell alcoholic beverages under a system similar to that in force in Sweden, which has been developed "to a point where the thing seems to be entirely satisfactory." Mr. Morehead presented to the Committee a draft of the proposed amendment to the Constitution. He declared it would avoid difficulties encountered by the "drys," who ask for enforcement which is entirely impossible, and the "wets," who ask for equally impossible repeal of the Eighteenth Amendment.

Mr. Morehead explained the operation of the so-called Bratt system, in force in Sweden. He said official statistics show that under the system there has been a reduction of 32 percent in consumption of spirits in Sweden from 1914 to 1930; a drop of 52 percent in convictions for drunkenness; of 89 percent in deaths from chronic alcoholism; of 51 percent in alcoholic insanity; of 44 percent in crimes of violence, and an increase of 380 percent in the net revenue to the state from the industry.

The system permits an ordinary maximum purchase by a householder of about four quarts of hard liquor a month, Mr. Morehead explained. Allowances are made for additional supplies at weddings and other parties, he said, but the four-quart limit is shown to be generally ample by the fact that the average purchases have been actually 2.05 quarts. The sales to individuals are regulated by providing each purchaser with a book of permits, Mr. Morehead said.

BRANCH BANKING

Belief that a branch banking system "would put us at the mercy of the financial centers" was expressed by Senator Norbeck (Rep.), of South Dakota, chairman of the Senate Banking and Currency Committee, in his Committee's minority report, just submitted in protest against the extension of branch banking as proposed in the Glass banking bill (S. 4412). Senator Norbeck's report was filed in the Senate and ordered printed as Part II of the report (No. 584), previously made on the bill.

"It is in the interest of the United States that a banking monopoly should not be created," he asserted. While the system of national banks under Federal control by law cannot "wipe out" the system of State banks, this may be accomplished "by giving the national system such an advantage that the competitive State system cannot exist," Senator Norbeck pointed out.

The remedy does not lie in more centralization; and "the greatest bank failure in this whole depression," he added, "was in the case of a branch bank system—a central bank with some 50 or 60 branches."

ATTITUDE TOWARD ORGANIZED LABOR

There was submitted to the General Conference of the Methodist Episcopal church, which met at Atlantic City in the middle of May, a petition from

the Methodist Federation for Social Service that two of the book concerns conducted by the Conference should be held to employ union labor. The petition declares:

The General Conference of 1916 states that the church as an employer should make every possible effort to work with organized labor in recognition of the price being paid by it to improve conditions in industry and on account of its general contribution to community welfare.

The New York House of our Methodist Book Concern has had an arrangement with the International Typographical Union for years and has thus observed the spirit of the General Conference recommendations to the church as an employer. The Cincinnati and Chicago houses, however, have not as yet entered into a co-operative relationship with the Union and are falling short of the present practice of a number of secular corporations. It is our conviction that some kind of an agreement should be made between the Cincinnati and Chicago Houses and the International Typographical Union within the coming year and we hereby urge the General Conference of 1932 to instruct the publishing agents of those Houses to take such action.

MACHINE PROBLEM

Despite the fact that the output of soft coal dropped nearly 84,000,000 tons to an estimated 378,110,000 tons in 1931, the tonnage of the coal handled by machines rose from 46,982,000 in 1930 to 47,584,000 last year. This was an increase of 1.3 percent, against a decrease of 21.5 percent in hand mining. About 12.6 percent of the total bituminous production was handled mechanically in 1931, compared with slightly more than 10 percent the year before, it was shown.

In comparison with 1930 the number of mechanical loaders in use, including mobile machines, scrapers and "duck-bills," increased from 835 to 889. The number of pit-car loaders rose from 2,876 to 3,411. The number of mines using hand-loaded, face conveyors increased from 146 to 150.

These figures refer only to mechanical devices designed to reduce the labor of hand shoveling into mine cars, although in a larger sense, the introduction of any machine, such as the cutting machine, or the haulage locomotive, is a form of mechanization. The 47,584,000 tons handled mechanically refer, furthermore, only to underground operations and do not include some 18,000,000 tons of coal loaded last year by power shovels in strip pits.

INTRICACIES OF THE TARIFF

The difficulties arising from a divergence of opinion and interests among representatives of one or more industries, etc., regarding tariff-rates is revealed in a striking manner by the Brief filed by the sugar importers with the Tariff Commission early in May. According to the *U. S. Daily*, Washington, the domestic sugar refiners, the importers declare, are asking the Commission to subsidize obsolescence when they seek relief from competition due to newer and more modern methods of refining. "A domestic refinery system shown to be more than 60 years old seeks protection of its investment as against newer and more efficient methods requiring far less capital outlay," the Brief asserts.

In reply to testimony placed before the Commission citing two cases of failures among refiners (the Texas City Sugar Refining Company and the Federal Sugar Refining Company) the Brief contends that these failures were not caused by importations of refined sugar and that these firms were in financial difficulty for a number of years

before Cuban refined sugar entered the United States appreciable quantities.

The domestic refiners, it is further stated, have suffered far less from the world-wide depression than has business generally. Their difficulty, if any, it is declared, is due to a reduced per capita consumption caused by general business conditions.

VOCATIONAL EDUCATION

The Federal appropriation for Vocational Education has been retained, in spite of the general demand for reduction of expenditures. Both the American Federation of Labor and farm organizations opposed the bill intended to reduce the appropriation to the extent of approximately \$700,000 a year. While the Federal Board for Vocational Education had been granted \$7,367,000 for the last fiscal year, the bill reported to the House by the Economy Committee was designed to terminate Federal participation in this field of education at the expiration of ten further years.

The original act for Federal participation in support of vocational education was passed in 1917, and is popularly known as the Smith-Hughes Act. Approximately 5,000 teachers in agriculture are employed under this act. These teachers also conduct about 2,000 classes composed of adults at evening sessions. Friends of vocational education fear that, should the Federal government suddenly completely withdraw the financial aid it has granted in this connection, the whole structure would collapse.

PUBLIC UTILITIES

Pennsylvania's Public Service Commission has ordered an investigation of electric light and power rates within its jurisdiction, with special emphasis upon domestic rates. Two commissioners will conduct the study and will call upon all electric companies for complete information about the capital operating expenses and other factors which affect rates.

Book values of companies will be listed, deductions made for depreciation, and additions made for "going concern" values and working capital. If the net return then shown is more than 7 per cent a conference will be in order to determine if rates should not be reduced.

FALLING BIRTH RATE

The number of births in Massachusetts reported in 1931 was the lowest since 1899; moreover, the number has been decreasing steadily since 1924, according to a statement by the Secretary of the Commonwealth, Frederick W. Cook.

The 1931 births decreased 3,305 from the number reported in 1930 and the birth rate of 16.5 per 1,000 population was 0.8 lower than that of 1930 and is the lowest rate ever recorded in Massachusetts, it was stated. The number of births reported in 1931 was 70,385; in 1899 it was 70,452 while in 1924 it was 91,463.

FAMILY ALLOWANCE

The principle of supplementing wages by an additional payment for each dependent child under 14 years of age is widely discussed in Australia and has been put in operation in several cases.

The Public Service of the Commonwealth itself first paid child-endowment allowances to officers, at the rate of five shillings a week for each dependent child under 14, with a limitation of 400 pounds (roughly \$1,500 at the present rate of ex.) per annum, by way of salary plus allowance now raised to 500 pounds per annum.

German Catholics in Colonial Louisiana (1721-1803)

III.

The Protestants were absorbed in the course of time by the Catholic population. We read of cases of conversions among the adults. The first case of abjuration of heresy in the Mississippi Valley is that of Magdelaine Moyennant, a native of the city of Geneva, Switzerland, who relinquished her former belief at Mobile on November 14, 1722. The lady could not write, but five witnesses attested her mark. On the 23rd of the following month, December, 1722, Jean Baptist de Roy abjured the heresy at Mobile and seven witnesses attest this fact.³⁷⁾ At New Orleans the first conversion among the German settlers is recorded in the church records of St. Louis parish under date of January 11, 1726. On this day Jean Cretzmann, widower of the deceased Barbara Hostmann (who died at the Bayou des Allemands), and a native of the Canton Bern in Switzerland, abjured the heresy of Calvin in the presence of two witnesses and was thereupon united in matrimony to Susanna Rommel. A year later, on February 16, 1727, Maria Bernardin, a native of Bern, Switzerland, renounced the teachings of Calvin and, on the day following, was united in wedlock with Joseph Dauphin in St. Louis' church at New Orleans.³⁸⁾ At Mobile Mr. Edward Bucksall of Kent, England, made a public abjuration of his former Protestant faith and was received into the Catholic Church on September 8, 1727, by the Capuchin Father Mathias of Sedan in the presence, amongst others, of the Jesuit Petit.³⁹⁾

"Among the thirty Swedish (sic) officers", says Deiler,⁴⁰⁾ "who under the leadership of the captain d'Arensbourg came to Louisiana in 1722, there may have been some Protestants." We believe that d'Arensbourg as well as most of his followers were originally Protestants, but joined the Catholic Church after they had settled in the colony. d'Arensbourg's lieutenant, Joachim Schuetz, was a Protestant beyond any doubt. If the baptismal records of the early years of St. Louis' church, New Orleans, were available, they would surely reveal their names entered as converts to the Faith.

We may assume there were many more conversions among the Protestant settlers than the two cases entered in the marriage records and intimated above. On August 7, 1726, Joh. Jakob Cretzmann was united in wedlock to Katharina Muenicher in New Orleans. This man was surely a relative of John Cretzmann, the convert already mentioned, and must have joined the Church some time before his marriage. Yet the extant records

are silent on this fact. The marriage of Daniel Raffland of Bern is entered on September 23, 1726; that of Paul Anton Mueller, of Halle in Saxony, on May 17, 1728; that of Caspar Dups, of Zurich, on May 29, 1728; that of Anna Maria Clauen, widow of Daniel Schelleberger, of Durlach, on December 6, 1728, and that of Emerentia Lottermann, of Bern, on June 3, 1729. All these persons had undoubtedly been brought up as Protestants. As we remarked, Caspar Dups (Toubs) is expressly set down as a Protestant in the census of Nov. 12, 1724. Yet the conversion of none of these people is recorded in the marriage records at New Orleans. Margaretha Arens, of Hamburg, who was married on April 19, 1723, must have also been a convert to the Faith, if she really had been born in Hamburg. However, I suspect that Deiler misread the name of the city; instead of Hamburg it possibly should be Homburg, in the Palatinate. The other contracting party was likewise a native of the Palatinate, and a Catholic.

The second German Immigration again brought a number of Protestants to Louisiana. In 1750 the project of settling Quakers and Moravians in that colony was considered. On June 11, 1750, Mr. Durand addressed a letter from London to the Marquis de Puyzenet, referring to the Quakers and Moravians in terms of highest praise and recommending them for the colonization of Louisiana; he adds: "It appears that Admiral Anson was intrusted with a project which, not having received its execution, cannot now be fully ascertained".⁴¹⁾ Apparently this project miscarried. In 1754, however, a number of German Protestants arrived in Louisiana together with the Germans sent by the French government. In the same year the Bishop of Quebec remonstrated against the increasing number of Protestants in Canada. On July 15, 1755, the Minister and President of the Navy Board wrote to the Bishop that the King thought it proper for him to consult with the Governor of Canada concerning the Protestants settled in that country. Two days later the same Minister wrote to the Bishop's agent at Paris, the Abbé de L'Isle-Dieu, concerning the German and Alsatian Protestants who had settled or desired to settle in Louisiana. The Bishop's agent replied on July 19, 1755, praising the advantages of his plan to send fresh settlers to Louisiana for the Post des Allemands. We know that among the Germans transported in 1764 to various French colonies a number of Protestants were to be found who were not allowed to settle in France because they demanded free exercise of their religion.⁴²⁾ The afore-mentioned Juan Wilz of Eisenach and Maria Dolle of Frankenthal, Sax-

³⁶⁾ Nat. Arch., Paris. Colonies, Série C, 11. Vol. 464, fol. 63-106.

³⁷⁾ Hamilton, Colonial Mobile, p. 130.

³⁸⁾ Deiler, op. cit. pp. 18-19.

³⁹⁾ Hamilton, op. cit. p. 130.

⁴⁰⁾ Deiler, op. cit. p. 19.

⁴¹⁾ French. Historical Collections of Louisiana. Vol. II, p. 71.

⁴²⁾ Nat. Arch., Paris. Série B. Vol. 99, 101, 102, 120. Série C, 11. Vol. 212; Rep. of Can. Arch., 1905, Part I., pp. 192, 203, 204, 213, 338; Rep. 1887, p. CCI.

ony, were surely Protestants of this later German immigration. As in the English colonies the descendants of Catholic parents frequently embraced Protestantism, so in Louisiana the descendants of Protestant settlers were found among the Catholics. When in 1805 the Protestants began to conduct public services in Louisiana, no Protestants were found among the descendants of the one-time German Protestant colonists.

The religious wants of the settlers were satisfied by priests who accompanied troops or emigrants to Louisiana. The first religious services were held on board warships, in tents and under century-old oaks overgrown with moss. At a later period wooden barracks, erected within the various forts, served the purposes of chapels till they were replaced in the course of time by regular church edifices. The Jesuit Charlevoix, who traveled from Canada down to New Orleans in 1722, describes such a barracks rented for the service of God at New Orleans. It was a miserable shed, one half store-room and the other half chapel, "leased to the Good God".

When Bienville, Governor of Louisiana, sent his engineer in 1720 to the site of the present city of New Orleans to map out a plan of the contemplated capital of the province, a rude shed, built hastily by the first settlers in 1718 as a place of worship, stood on the site of the present Cathedral of New Orleans. This section of a square was therefore reserved for the requirements of the Church: parish church and other religious houses. Accordingly Bienville's engineer drew the outlines of the future city around the primitive church-building in the shape of a parallelogram, extending four hundred feet along the river and eighteen hundred feet toward the rear, inclosing within the limits of the future city a few shabby soldiers' huts and government warehouses of two years' standing and an open marshy space.

A hurricane wrecked the shed called a chapel together with the hospital and thirty other houses on September 11, 1723, and the shabby nondescript was replaced in 1725 by a brick building.

The Company of the West, or the Western Company, was obliged by article 53 of the Letters Patent issued in August of 1717 by the French government to establish at its cost churches in the various settlements and to maintain the requisite number of curates. The Company parcelled the land into various concessions or grants, and obliged the concessionaires or grantees to establish churches and ecclesiastics on their concessions.

Article 36 of the regulations issued by the Regent of France, the Duke of Orleans, on September 5, 1721, states that "Religion has hitherto been too greatly neglected in Louisiana, apparently by reason of the small number of missionaries and chaplains residing there", and enjoins that "chapels and churches must be erected at all posts where a commander of troops is permanently stationed. The Council shall obtain reports concerning the conduct of the chaplains and missionaries who are paid by

the Company as well as of those who are stationed on the several concessions. All missionaries must labor for the conversion of the Indians".⁴³⁾

This ordinance, however, reveals that the Regent was not well informed about the state of Religion in Louisiana. We know that eight priests went into that colony in 1720 and 1721 as chaplains of nine different concessions. The Company had brought over four Carmelite Friars and besides had maintained seven other priests on her settlements. These priests should surely have sufficed for a colony of 1,249 souls.

In accordance with the stipulations of his grant, Law engaged a priest to minister to the German colonists on his concession. This chaplain made the sea voyage but unfortunately died just as the vessel reached the mouth of the Mississippi; his name has remained unknown up to this time.⁴⁴⁾ It should however be possible to find it in the ships' lists preserved in Vol. 464 of the National Archives, Série C, 11. At any rate this chaplain was the first German priest laboring among the white emigrants destined for the colony.

The Germans who had settled on Bayou des Allemands naturally attended Mass in St. Louis' Church at New Orleans during the first years of their establishment. They came down the Mississippi floating in pirogues on Friday evening of each week, bringing with them the produce of their truck farms piled high on their boats. On Saturday they sold their vegetables, fruit, poultry and eggs in the old French market-house, fronting the levee and built on massive pillars. From the market-house they wended their way "up town" and, passing through the Place d'Armes, now Jackson Square, reached the church. Staying in the city for Sunday services in St. Louis' church they finally returned to their farms on Sunday afternoon. Thus the mother-parish of New Orleans became the first parish church of the Germans of Bayou des Allemands; there their children were baptized and marriages were contracted for about four years.⁴⁵⁾

The priests who ministered to the Germans at New Orleans and elsewhere were Capuchin Fathers from Lorraine, Luxemburg and Flemish Belgium. Most of these Fathers were able to speak German. Father Raphael, a native of the city of Luxemburg, labored in New Orleans from 1723 until his death in 1734. He was superior of the entire mission district of Louisiana and acting Vicar General of the Bishop of Quebec. Accordingly he is the first German priest who ever held this dignity in the territory covered by the United States. In 1751 we find in Louisiana the German speaking Capuchins Peter of Luxemburg, Bartholomew of Luxemburg and Prosper of Arlon. Thirteen years later the German speaking Capuchins Prosper of Arlon, Barnabas of Luxemburg, Ferdinand of St. Hubert,

⁴³⁾ Nat. Arch., Paris. Série B vol. 43, p. 40.

⁴⁴⁾ Shea, J. G. History of the Catholic Church in the United States, vol. I., p. 572.

⁴⁵⁾ Deiler, op. cit., p. 10.

Valentin of Neufchateau and Irenaeus of Bertrix labored in the Louisiana mission. During the Spanish regime the French Capuchins remained for a number of years. It was then (1772) that the German speaking Capuchin Bernard of Limpach, of the Duchy of Luxemburg, came to Louisiana; he labored in that territory till his death in 1796. In 1785 the German Carmelite Father Paul de St. Pierre Rignatz began his missionary labors in Louisiana, extending over 41 years. His death occurred in 1826.

JOHN M. LENHART, O. M. Cap.,
Catherine, Kan.

Collectanea

Letters addressed by the late Msgr. Rainer, Rector Emeritus at the time of his death of St. Francis Seminary, Milwaukee, to Emilie Ringseis, and now preserved in the State-Library at Munich, prove the influence of this distinguished woman to have extended even to our country. A short article on credit concerning this member of a family which served the Catholic cause so well in the 19th century, by Berthold Lang, S. J., discloses that:

"Rector Rainer, of the North American Provincial Seminary St. Francis, had been a guest in the home of the Ringseis' and was obligated to the charitable family to such an extent that he had a solemn Requiem read for Emilie on March 4, 1895, while he requested the seminarians, who were members of the German Albertus Society, to offer up their prayers" [for Emilie Ringseis].¹⁾

A writer and poetess of no mean parts, Emilie Ringseis was deeply devoted to her Church and aided Catholic research and science to an extent gratefully acknowledged in many quarters. That her interest extended even to our country, was not heretofore known.

How soon after its inauguration in Germany by Kolping his ideal of organizing Catholic journey-men spread to America, the founding of such a society at Racine in 1858 reveals. While we had long known a Gesellen-Verein to have existed in that Wisconsin city, a remark contained in a short manuscript biography of the late F. G. Klein, of Burlington, Wis., has now granted us the exact date of its founding. Mr. Klein was elected President of the Kolping Society, inaugurated by him, on the 12th of September, 1858.

The organization had a small clubhouse of its own, a picture of which is contained in a scrap-book assembled by Mr. Klein, who collected much material of a valuable kind.—He was born at St. Johann, in the Alsace, on the 5th of February, 1833, coming to America with his parents in 1840. They settled at Pottsville, Pa., at first, which they left on the 25th of June, 1856, for Wisconsin. The Rev. Philip J. Klein, of St. Francis, Wis., is a son of F. G. Klein.

Among the letters, copied for the Wisconsin Historical Society at Bonn, there are, it seems, many relating to Catholic pioneers in Wisconsin, and a

few neighboring states, who came to America from the Rhine Province.

The December, 1931, *Wisconsin History Bulletin* grants insight into some of these letters, especially those written by Nicolaus Huetter, of Kenosha, to his relatives in the homeland. They concern themselves, says the *Bulletin*, "largely with the condition of the Catholic Church in Kenosha, in which he was very prominent, supporting it financially, being organist, and chorister for many years, and rescuer of some of its most precious treasures at the time of the destructive fire of January 12, 1875, which consumed all the wood in the structure."

This collection of letters has been assembled from a small area, mainly the Ahrthal. It was by a group of emigrants from this valley Gottfried Kinkel was inspired to write "Die Auswanderer des Ahrthals." One of a number of German poems revealing the tragedy of emigration. The story of every immigrant's life in America is one of loss and gain; in many instances the loss outweighs the gain. This has not been sufficiently realized by historians.

The importance of missions held for the benefit of German Catholic immigrants during the formative period of the Church in America, and the response of the people to the efforts of the priests conducting them, are strikingly brought out in the *United States Cath. Magazine and Monthly Review*, issue for May, 1846. The author of the communication, copied from the *Catholic Herald*, declares he had been present at a "spiritual retreat for the German Catholics at Buffalo, N. Y." shortly before. A large number of Germans, "principally Catholics," he writes, had settled in this city, and the Rev. Fathers Redemptorists had "lately erected a church there under the invocation of the B. Virgin." The narrative continues:

"Several missionaries belonging to this order, from Philadelphia, Baltimore, Pittsburgh and Rochester, met at Buffalo and gave a retreat which lasted two weeks, during which time the confessional was occupied from five o'clock in the morning until seven, and sometimes eleven o'clock in the evening; upwards of two thousand general confessions were heard, and [there were] several extraordinary conversions. The number who approached the communion was so great as to prolong its administration until six o'clock in the evening."

The further statement:

"The country, for twenty or thirty miles, contributed to swell the concourse that was in daily attendance, as well as many from Canada,"

proves how strong the appeal exerted by the mission must have been and how powerful the religious urge which induced the German Catholic immigrants of that early period to avail themselves of the opportunity to attend a mission. In this particular instance, the correspondent notes further that an "unusually large number of young men" were "present during the exercises," and that "at the termination of the exercises it was found necessary the missionaries should tarry another week, for the purpose of preparing the number remaining that still desired to approach the communion."¹⁾

¹⁾ *Stimmen der Zeit*. Freiburg, Vol. 122, p. 213.

¹⁾ L. c., Baltimore, p. 283.

The Central Verein and Catholic Action

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Motto for C. V. Conventions

The Message to Men of Good Will: Prepare for Catholic Action!

Charity Combats Undernourishment of School Children

The danger of permitting children, especially of the poor, to suffer undernourishment during the present economic crisis demands the attention of all Catholics. True, the spring and summer months do not appear to stress this danger as emphatically as does the winter, when old and young are exposed to the two-fold menace of cold and lack of nourishing food, and when even the well fed are more apt to realize this hazard. Nevertheless even milder weather does not remove the problem of providing proper food for children.

Where the family is unable to meet this need, charity must furnish it in a systematic manner. What better agency presents itself to the Catholic element than the parochial school, or one co-operating with it? Realizing the need, St. Elizabeth Settlement and Day Nursery of the C. V. throughout the depression encouraged families of the poor to take advantage of the warm lunch provided for school children at the institution against payment of a small fee or gratis. And while attendance at the Day Nursery has shown a lower figure during the last several years than formerly—as it always does during periods of unemployment, when father or mother, or both, are forced to remain at home—parents are availing themselves of our invitation.

During the five-month period from July 1 to November 30, 1931, 7725 meals were served Nursery wards and noon-day attendants, while during the succeeding five months, ending April 30, 1932, the figure was 8,757, or roughly 1,000 higher. The corresponding numbers for meals provided school children alone are 5,088 and 5,409, showing an increase of almost 400. Similarly there is an increase in the meals served gratis to children of both groups, the figures being 1,535 and 3,261 respectively, the last five-month period showing an increase of over 100 percent in this feature of the charity. Those responsible for the services of the institution are happy in having been enabled to thus come to the aid of children and their families, convinced that both Nursery wards and school children would have been the worse off had we not encouraged their parents to allow them to eat at the Nursery.

Unquestionably the problem encountered by St. Elizabeth Settlement and Day Nursery has been and is present in every city parish invaded by poverty and the distress resulting from unemployment. An illustration of the manner in which one congregation is endeavoring to meet it, as far as school children are concerned, is offered by the methods employed in St. Elizabeth parish in East St. Louis, situate in what is by no means a slum or tenement neighborhood, the congregation, moreover, in whose halls the Catholic Union and Cath. Women's Union of Illinois held their convention in 1929. Requested by the Central Bureau for data concerning the manner of providing school children with a warm lunch, practiced at that school since October last, the pastor, Rev. Peter Engel, advises us:

"It had been observed that a number of the children attending our school were evidently undernourished, and that the noon-day lunch, which many are in the habit of bringing to the school, was in some cases very poor and scanty. Our sole object in the beginning was to give these children, numbering perhaps 20-25, a good square meal. Later others, who were able to pay, asked to be served, and in the course of time quite a number of these were accommodated. The teachers in the various grades issue the meal tickets, collecting ten cents from those able to pay, and giving them without charge to those who cannot. By this method—since all children present tickets in the dining-room, where consequently no one knows whether they have been paid for or not—the poor children are saved embarrassment."

From Fr. Engel's reply we learn also the further facts: Members of the Parent-Teachers' Association and the Altar Society prepare and serve the meals, the funds being provided by the parish. Children are given meals only on school days. The practice is still being observed. Approximately 10,000 meals have been provided, the daily total reaching 115 in severe winter weather. The number of free tickets issued is at times as high as 35-40, a circumstance indicative of an increase in the need for the charity, since, as stated, the lunch was instituted for the benefit of some 20 to 25 children.

Fr. Engel adds that "other schools in East St. Louis are providing meals for school children under a similar arrangement, though not perhaps on so large a scale as St. Elizabeth's." We learned recently of a somewhat similar undertaking, conducted in St. Peter's parish, Fort Wayne, Ind., Rt. Rev. Msgr. Thiele, pastor; here, it appears, the needs of poor children were supplied by school lunches. Undoubtedly Catholic parishes in many other cities are engaged in the same charity. There is danger, however, that the vacation months way witness a cessation of such efforts

and the fall may fail to yield a renewal of them. If economic conditions were to warrant the discontinuance of this service to the children of the poor, that would be a happy development. But even in that event there will at all times be individual children who should somehow be assured food supplementary to what their home provides. Since the coming winter unfortunately will probably witness a continuation of privation, members of Catholic societies should plan with their pastors even now to meet the problem in an efficient manner.

Catholic Farmers Speak Their Minds on the Condition of Agriculture

Encouraged by the C. V. to give utterance to just demands respecting their social and economic problems, the conventions of State Branches devote increasing interest to accurately stating their attitude toward pertinent issues of the nature referred to. Thus the convention of the C. V. of Kansas, held in Colwich May 11 and 12, representing a membership almost wholly engaged in agriculture, formulated the opinions of the delegates regarding important phases of the condition of agriculture in a declaration which deserves serious consideration by a larger number of C. V. members as well as by a larger public generally. The resolution declares:

While the nation at large stands aghast, deeply affected in more respects than one by appalling conditions of an economic nature, all too many refuse to recognize that the root of this, as of all other evils from which the nation is suffering, is of a moral nature. More emphatically than ever this Convention would, therefore, insist on the necessity and duty of individuals, society and the State returning to God and the recognition of His immutable laws. Justice and charity have been offended against all too long by men and nations actuated by selfishness and greed. In fact, self-interest had been raised to a principle of human progress until today we perceive the strange phenomenon of poverty and starvation in the midst of abundance.

From this condition no part of the American people have suffered more severely than the farmer, whose interests should be those of the nation. Industry and a powerful system of high finance have been developed in the course of time without due consideration for the best interests of agriculture. Vast monopolies have been evolved, favored by a tariff-system which in the end destroyed the farmers' oversea markets. These monopolies are to an extent, moreover, responsible for the existing wide disparity between the prices of farm and manufactured commodities (the latest index figures published by the Department of Agriculture show that prices of farm products were only 59 per cent of the pre-war average, while prices of things farmers buy were 114 per cent of pre-war). This is a matter, therefore, that concerns not the farmer alone, but the nation; before all the unemployed wageworkers in cities. How is a return to prosperity possible so long as the purchasing power of the farmer's dollar remains what it is today? It is impossible for him to purchase the products of factory or workshop, because he cannot pay almost two farm dollars for a dollar's worth of manufactured articles, and continue to exist. This holds true in the case of farm implements, so indispensable to every farmer, and the price of which has not been reduced, in spite of all contentions of representatives of the industry to the contrary.—That the farmer is, generally speaking, overburdened with taxes is an admitted fact; due to a degree to wasteful methods of state and county administration, the result of bureaucratic control of public affairs, which evil has its root in the disinclination of the people to administer their own

affairs. The tendency to look for action and aid to the Government, federal or state, is now bearing fruit in the high cost of public administration. While public authority should exercise every possible economy, abolishing superfluous offices and reducing inflated salaries, let us remind our members of the duty of fostering the old-fashioned virtues of honest work, thrift, mutual help, and justice and charity in all their dealings with their fellowmen.

As a suitable means to this end we once more advise serious consideration should be granted the study of co-operative principles and practices. Those, namely, of true co-operation as inaugurated by the Rochdale pioneers, tried and proven these hundred years. Let them, on the other hand, beware of the from-the-top-down bureaucratic system of co-operation, inaugurated by the Federal Farm Board, which is, and this is a significant fact, recommended and pushed by commercial farm papers.—The farmer has suffered in the past by permitting others, politicians, industrialists, financiers, etc., etc., to develop the policy he was to accept as his own. Isolation, and other reasons, account for this attitude, from which we must now depart if he desires to survive. He must meet with his neighbors, discuss with them agricultural problems, willing to study and learn, and to formulate his demands. He must, with other words, henceforth rely more on himself and less on other people in matters of policy and politics.

While commending this resolution to the conventions of other State Branches, for their guidance in declaring themselves on the most important issues confronting the farmer and the nation, we also suggest that societies and District Leagues, especially those composed wholly or in part of farmers, discuss this declaration, possibly making it the topic of an address. City dwellers would profit from its study also. Besides, we must foster solidarity between city and country, for which intelligent perception by urban groups of the needs of agriculture is indispensable. On its part, the declaration demonstrates the linking of the farmer's problems with those of the nation and the world.

The Why of District Leagues

As against an atomized or an over-centralized society, Catholic sociology insists on the organic nature of society. The C. V. has always upheld this principle, not alone in relation to that major organism, called society, but even regarding its own constitution. The emphasis placed on District Leagues is a mere expression in favor of the ideal referred to.

An organization of this kind, which may well serve as a pattern, is the Lecha Thal Verband, composed of societies in the various cities and towns up and down the Lehigh Valley. It holds quarterly meetings, the most recent having been conducted at Mauch Chunk, a circumstance which undoubtedly helps to cultivate and expand the spirit of mutual co-operation, so significant a characteristic of this League.

We refer to it on this occasion for the express purpose of reminding State League conventions of this particular requirement of our program: the founding and development of District Leagues. Wisconsin has divided the state into some 12 districts, consisting in many instances of a number of counties, while in Pennsylvania the Lehigh Valley and the Schuylkill Valley form the natural territory of the local leagues. The first Missouri

District League and the Allegheny Co. Verband both take in major cities, the one St. Louis, and the other Pittsburgh, and also the adjacent county. The Hudson Co. Verband of New Jersey is another instance of this nature, while in some cases, as for instance St. Paul, the league is confined entirely to one city.

Unfortunately, several states have not as yet even one rural District League, although the possibility to organize local federations of this kind in the country has been demonstrated over and over again, as for instance in Texas, where a number of them exist, and in Kansas, where the Sedgwick-Reno-Kingman Co. Distrikts-Verband has successfully operated for many years.

The District League is a needed link in the evolutionary process the C. V. is undergoing. Whether it is to consist of societies, or of individuals, or of both, is a question local people must decide. But a well established system of District Leagues we must have if Catholic Action is to become more than a promise of greater things.

Combatting Birth Control Promotion

The vote of the Ways and Means Committee of the House of Representatives, cast May 24, to report adversely the Hancock bill, intended to legalize the dissemination of birth control information, represents an important though not unexpected development. Cooperating with the Nat. Cath. Welfare Conference and its lay departments in efforts to prevent removal of the barriers now restricting the dissemination of the knowledge in question, the Bureau during April and May had urged leaders in the C. V. and N. C. W. U. and their State Branches to present their objections to this bill and to the Senate measure, the Hatfield bill.

While officers and individuals throughout the country acted in accordance to the suggestion, the well attended mass meeting, a feature of the Kansas Branch convention, instructed the President and Secretary of the League to wire a statement of its attitude to the Senate Sub-Committee on the eve of the hearings. The declaration reads:

"Acting under instructions from annual convention of Catholic Union of Kansas, assembled at Colwich, we request you to present to your sub-committee expression of opposition on the part of our members to Senate bill 4436, ultimate adoption of which would increase moral confusion and cause depletion of the nation's foremost asset, healthy families, the source of its man-power. Impression would be created Federal Government favored birth control and birth control propaganda. Birth control is a problem of such wide implications of a moral, physiological and eugenic nature that it seems to us undesirable Congress should approve of it even indirectly and abet a movement bound to make of ours a nation of empty cradles."

The Evansville convention of the State League of Indiana also authorized the officers to declare its opposition to the proposal in a suitable manner and on proper occasion. Though other groups stated their position towards the proposed measure in House and Senate to their representatives, they have not, with few exceptions, advised us of their

action. It is to be hoped the Bureau's advice was heeded: to motivate opposition rather than merely protest.

The National Cath. Welfare Conference was represented by several men and women at the Senate and House Committee Hearings.

Credit Union Notes

The disinclination of American farmers to engage in what has come to be known in our country as the Credit Union movement, leads us to print the following summary of the opinion of the Royal Commission on Indian Agriculture (published in 1928) on the achievements of the working of this co-operative credit system in India:

"The main results achieved may be said to be the provision of a large amount of capital at reasonable rates of interest and the organization of rural credit which, carefully fostered, may yet relieve the cultivator of that burden of usury which he has borne so patiently throughout the ages. Knowledge of the co-operative system is now widespread, thrift is being encouraged; training in the handling of money and in elementary banking principles is being given. Where the co-operative movement is strongly established, there has been a general lowering of the rate of interest charged by money lenders: the hold of money lenders has been loosened, with the result that a marked change has been brought about in the outlook of the people."

* * *

Co-operation is gaining a foothold in China; the recent constitution of the Republic even requires the Central Government to encourage co-operation and agricultural banks, but no law has yet been passed for the purpose; at present the societies are merely registered in a magistrate's court.

The readers of this column will be especially interested in what Mr. C. F. Strickland, writing on "Co-operation in China" for the *Co-operative Official*, says regarding the restrictive moral and educative influence exerted by co-operation, so new to the Chinese. He writes:

"A generation or more will be required to change, as is necessary, the entire outlook of the farmer. But signs of a change are visible, and stress is rightly laid on the moral element in all co-operative work, which was no less appreciated by Raiffeisen than by Owen. Gambling is one of the vices which co-operators have to forswear. In England it takes the form of betting on a horse or a dog; in China the gambler throws dice or speculates on the price of a crop, and even the peasant is not innocent of this practice. Some of the societies try to replace the excitement of gambling by music clubs and similar amusements, but the best remedy is to add new interests to rural life, either by means of a night school or by opening new economic opportunities."

* * *

A majority of the members, 38, of a certain credit society of the Punjab, which, as far as we know, has no parallel in our country, are shopkeepers. It has a working capital of over 56,000 rupees; this amount is made up almost entirely of deposits, the majority of which are from the members and are reinvested by the society in other banks. Loans advanced during the previous year (mostly for the purpose of trade) amounted to 11,000 rupees only. "It is clear, therefore," writes Mr. E. C. Ansorge, the author of the article referred to, "that the main

function of the society is to tap local resources and invest the savings of members and others."

* * *

St. Alphonsus Parish Credit Union, established in one of the largest congregations in Chicago, in charge of the Redemptorist Fathers, directs attention to the services it offers in a reading notice, occupying practically a page in the May issue of the monthly *Pfarrbote der St. Alphonsus Gemeinde*.

The notice is chiefly a reprint of Credit Union items from the April issue of our journal, and identified as such, whereupon the invitation is extended:

"If any of your money is lying idle, why not join our Credit Union? It will be of mutual benefit. Credit Unions must operate under a State charter and are under the supervision of the State Auditor of Public Accounts.

"Come down any Monday evening between the hours of 7 and 8 to the basement of the Athenaeum and we will be glad to give you full particulars. . . . Do it now. . . ."

The officers of St. Alphonsus C. U. are: S. J. Puhl, President; C. F. Thoma, V. P.; Aug. L. Brieske, Secy.; Tom A. Ruh, Treas.

This Credit Union has had a remarkable development. Having begun operations January 12, 1931, with a membership of 12, and initiation fees and payments on shares totaling \$51.50, the assets as of May 1 of the present year had already increased to \$2,265.66, and the number of members to 103. During the same period 41 loans, totaling \$4,040.00, had been granted. Regarding the union and its operations, Vice-President Chas. F. Thoma informs us:

"All loans are insured against the possible death of the borrower. In the case of death of a borrower, his estate as well as the co-makers of the loan are relieved of payment of the unpaid balance. For this protection the borrower pays in advance a premium of 8½ cents per \$100 per month, which, on a loan of \$100, payable in 10 instalments of \$10 each, amounts to 85 cents."

As to the types of loans granted we learn some were allowed for taxes and special assessments, others for insurance premiums, doctor and dentist bills, tuition, rent, still others for release from personal loan companies, interest on mortgages, and payment of miscellaneous small bills.

Mr. Thoma adds that in organizing the union the leaders availed themselves of literature supplied by the Central Bureau.—The union has a large field to draw upon for membership, since St. Alphonsus Parish numbers approximately 1,800 members.

* * *

Two additional parish credit unions were established in St. Louis during May: one in St. Boniface congregation, Rev. Hermann Nieters, pastor, the other in the congregation of the Resurrection, Rev. George Dreher in charge. There are now 7 credit unions in St. Louis and its immediate environs in parishes in which the C. V. has affiliation and 3 in others.

Preparations for the establishment of these unions were made in the one instance by Messrs. B. Barhorst, W. Mays, and W. Rohmann; in the other Mr. Barhorst addressed one meeting, Rev. A. Dubbert and Mr. A. Brockland another—Fr. Dubbert participating on the Bureau's invitation. Mr. Rohmann obtained signatures for the application for charter in both cases.

A Type of Co-operation in Charitable Endeavor

"Bear ye one another's burdens!" the Apostle Paul admonishes Christians. This exhortation includes also the joint bearing of burdens, too heavy for single groups or agencies. What prospects this suggestion opens up! How many a State League and District League, aided by individuals and societies, possibly with men and women co-operating, could undertake to promote and maintain some charity hitherto neglected because concerted action and joint sacrifice was lacking!

A practical illustration of joint endeavor in supplying a need is offered by the St. Louis District League of the Cath. Union of Missouri. Since 1919 this federation have co-operated with the Central Bureau by defraying one-fourth of the monthly salary of the Bureau's Social Worker at St. Elizabeth Settlement, with the understanding that this contribution enable the Bureau to have the Visitor devote part time to the problems of Catholic mothers met with in the Maternity Ward of the City Hospital. Societies and individuals during these years contributed \$300 annually to the treasury of the District League, but it was found that the societies' offerings should be lightened, if possible. Associate or Individual Membership, at one dollar the year, was deemed a means to this end.

Thanks to long sustained endeavors the League now has 146 Individual members, a number of whom, though by no means all, are affiliated through societies. Of the total 9 were enrolled at the May meeting, while 57 renewed their affiliation on that occasion. Of these 66, Mr. E. A. Winkelmann is responsible for 48, Mr. Wm. A. Schmit for 4, Mr. John E. Kaiser for 4, and the Financial Secretary, Mr. H. Lamers, for 10. On the same occasion, contributions of \$15 for the Maternity Ward salary fund were received, \$10 from St. Boniface Benevolent Society and \$5 from the Young Men's Sodality of St. Engelbert's parish.

With the intention of stimulating interest in this charity, and likewise in Individual Membership, a committee of the League prepared a four-page leaflet, entitled "Maternity Ward Welfare Work; One Reason for Co-operation in the St. Louis District League, C. U. of Mo." With the aid of this folder, which describes the charity engaged in and cites illustrative figures, officers and committee members hope to add to the number of Individual Members.

Do not needs existing elsewhere suggest similar co-operation in charity?

Catholic Organizations Should Avoid Improper Amusements

At the Fort Wayne convention of the N. C. W. U. it was deemed necessary to note with disapproval the practice of Catholic societies here and there to arrange entertainments and recreations of an improper, even decidedly objectionable nature. The same matter was, moreover, discussed in the April issue of the *Bulletin* of the Women's Union,

edited and published by the Central Bureau.

The timeliness of these warnings was attested to by Duquesne Council, K. of C., of Pittsburgh. Assembled at a Communion breakfast, the members voted to cancel arrangements they had made for a bathing party in which members of both sexes were to participate. The gathering had been advised by the Secretary to Bishop Boyle, of Pittsburgh, of the Bishop's views with respect to amusements of so questionable and morally even dangerous a nature, and to their being sponsored by Catholic organizations.

A Form of Catholic Evidence Endeavor

To what good use articles from either *Central-Blatt and Social Justice* or the *Cath. Women's Bulletin* may be put, insertion of the remarks on Mother's Day, as published in the *Bulletin* for April, in the *Messenger*, of Homestead, Pennsylvania, demonstrates.

An interested reader of the editorial referred to submitted it to the editor of the local paper for his "Letter Box," and was not refused publication.

Thus statements, such as the following ones, were presented to the readers of a local paper:

"Moreover, women above all should realize the insincerity of those who go into raptures over motherhood and Mother's Day while at the same time countenancing, if not indeed personally practicing, sinful and criminal birth control. Apparently, all the emphasis laid on motherhood and love for mother in our country during the years that have lapsed since the institution of the annual observance has not hindered the growth of crimes against motherhood."

The time may not be ripe, or rather our people may not be ripe, for an activity such as that engaged in by members of the Catholic Evidence Guild of England, but we know of no reason why action of the kind referred to should not become more general.

Our Loyal Legion

At last the depression has succeeded in arresting contributions to the Endowment Fund. Neither the month of March nor the month of April yielded a gift; even May was drawing to a close, and yet no contribution in sight, when at last Rev. Charles Auer, of South Dakota, took pity on us, and added, for the ninth consecutive time, three dollars, intended for the Endowment Fund, to the payment of his subscription to our monthly. Thus, of six gifts intended for this purpose, and received since the first of the year, four were by subscribers donating each three dollars, and of these four three are priests.

Moreover, just before close of the month, another priest presented the fund with the generous offering of \$100, and paid the C. V. the compliment of requesting enrollment as a Life Member. Since the Reverend Father desires to have his name withheld we may only reveal that he is the pastor of a parish in Missouri.

With the C. V. and Its Branches

Congratulations for the Holy Father

On the eve of the 75th anniversary of the birth of his Holiness Pius XI. Mr. W. Eibner, President of the C. V., addressed a communication to the Presidents of the State Branches, containing the suggestion:

"Our Holy Father will celebrate his 75th birthday on the 31st of this month. It seems desirable that all Branches of the C. V. send His Holiness a cable on that occasion, congratulating Him on that auspicious event. Be sure to send the telegrams not later than May 30."

The conventions of the Kansas, Indiana and Illinois State Branches communicated the congratulations of the members to His Holiness in harmony with President Eibner's suggestion. As we go to press we learn of two other State Leagues, those of Missouri and Wisconsin, having acted in the same sense. On his part Mr. Eibner sent the Holy Father the following cablegram in the name of our organization:

"Sodales Societatis quae vulgo Catholic Central Verein of America nuncupatur gaudenti animo Sanctitati Tuae gratulationes et vota offerunt ob septuagesimum quintum diei natalis anniversarium et Deum ferventi corde precantur ut diu Te sospitem incolumemque servet. Denique Benedictionem Apostolicam pro se suisque humiliter petunt."

Convention Calendar

Cath. Central Verein of America and Nat. Cath. Women's Union: St. Louis, August 20-24.

C. V. and C. W. U. of Connecticut: Hartford, June 4-6.

Oregon Branch, C. V. and N. C. W. U.: Mt. Angel, June 12.

C. V. and C. W. U. of North Dakota: Devil's Lake, June 13-15.

C. V. and C. W. U. of Pennsylvania: Nazareth, July 17-19.

State League and C. W. U. of Texas: Lindsay, August 9-11.

Cath. Union and C. W. U. of Missouri: St. Louis, jointly with C. V. and N. C. W. U.

C. V. and C. W. U. of New York: Rochester, September 3-5.

State League and C. W. U. of Arkansas: Ft. Smith, September 4-5. (The Insurance Branch will meet September 6.)

C. V. and C. W. U. of New Jersey: Union City, September 17-18.

State League and C. W. U. of Minnesota: Fairfax, September 25-26. (The Cath. Aid Association of Minnesota will convene on the 27th.)

C. V. of Michigan: in September.

Three Bishops to Participate in C. V.

Convention Program

The Most Rev. Jos. F. Rummel, Bishop of Omaha, has accepted the invitation to address the mass meeting, to be held Sunday, August 21, the opening day of the St. Louis convention of the C. V. and N. C. W. U. The Bishops of Belleville and Leavenworth, the Most Reverends Henry Alt-

hoff and Francis Johannes, have consented respectively to pontificate and to preach at the high mass, to be celebrated in St. Louis Cathedral the same day. Rev. Charles Bruehl, Ph. D., of St. Charles Seminary, Overbrook, Pa., will deliver an address at the Sunday mass meeting.

As already announced, Coronado Hotel has been selected as headquarters, where all sessions, except the mass meeting on the 21, are to be conducted and the Mission Aid Exhibit of the N. C. W. U. is to be displayed. High mass on the 22-24 is to be celebrated in St. Anthony's church. Features of the program for the 22 are to be a special session on the Young Men's movement and a mass meeting of Young Men, at which Mr. H. B. Dielmann, of San Antonio, and Rev. F. C. Eckhoff, St. Louis, are to be the speakers. A mass meeting for the women has been proposed for the 23.

The subject of Rev. Dr. Bruehl's address will be: "The Need of a Catholic Phalanx"; that selected by Mr. Dielmann "The Catholic Youth in Catholic Action."

Invitation to the Annual Convention, C. C. V. of A.

Announcing the 77th General Convention of the C. V., to be held August 20 to 24 in St. Louis, and inviting the member organizations to send their full allotment of delegates, General Secretary F. J. Dockendorff, in the official invitation, recently issued, directs attention in the very first place to the desirability of promoting the organization of young men in our federation. The document begins with the sentences:

"The 77th annual convention of the Central Verein should offer a wonderful opportunity to expand and develop the successful efforts, promoted last year, directed toward the enlistment of young men to take part in our program of Catholic Action. A fine beginning was made, and the earnest eagerness of the young men then present promises much for the future. It is imperative that all possible support be given those who in a special way are devoting time and efforts toward coaching these young men and leading them to the right path."

The fact that the city in which the Central Bureau is established is to harbor the convention, the invitation continues, should be auspicious for the promotion of the young men's movement. Delegates young and old are urged to avail themselves of the opportunity to obtain a "first hand view of the Central Bureau." Mr. Dockendorff declares:

"A visit to the Central Bureau and its newly erected Central Verein Library will convince you of the possibilities for united Catholic Action, and will fill you with new enthusiasm and courage to do your bit."

The early selection of delegates is urged; notice is taken of the loss in membership experienced during the year preceding the last convention, and the hope expressed that some of the losses shall have been made up by August. The invitation also points to the C. V. custom of contributing an annual Peter's Pence, declaring at this point:

"In the many years of its existence the Central Verein has always shown good will and loyalty to the Holy Father, not only in resolutions adopted by its conventions, but also by material sacrifice in shape of a special Peter's Pence. We realize that your charitable disposition has been taxed severely during the past year; but please remember that the Holy Father also feels the extraordinary pressure of the times by reason of the increased requests for help,

reaching him from all parts of the world, and therefore needs the assistance of the faithful more than ever. . . ." Contributions for this cause are to be forwarded to the General Secretary (502 South 14th Street, La Crosse, Wis.).

Attend C. V. Convention!

The efforts inaugurated by several State Leagues to insure a large attendance of delegates at this year's convention of the C. V. should be followed by others, especially those whose members reside at only a moderate distance from the convention city. Realizing how favorable the opportunity offering itself, since St. Louis is more readily accessible to Kansas than many other points where the C. V. has met during recent years, the Kansas State Branch, at its recent convention, urged members to plan early and determinedly for group participation, several delegates to use one car.

The Arkansas Branch, through Mr. H. J. Kraemer, President, of Fort Smith, and the *Echo*, of Little Rock, likewise urge proximity to the convention city as an argument for a numerous attendance. The weekly referred to quotes constitutional provisions for representation and offers the suggestion: "Were 4 or 5 delegates to use one car, the expense would not be great."

The same thought, along with the reminder of the difficulties members residing in the East, the North and Northwest may encounter, was urged by Dr. A. W. Miller, President of St. Joseph State League of Indiana, at the recent convention of that organization. A number of members on that occasion declared their intention to attend, even if obliged to do so at their own expense.

The thought that the C. V. conventions are not mere demonstrations but chiefly occasions for taking counsel in Catholic Action should persuade not a few to participate in this year's convention who, for reasons of economy, might prefer to remain away. The specific purpose and value of these conventions for members of the C. V. and N. C. W. U. must not be lost sight of.

Inspiring Mass Meeting and Industry of Delegates Mark Indiana Branch Convention

While the number of delegates attending the annual convention of the Indiana Branch of the C. V., held at Evansville, May 21-23, was smaller than in former years, due to economic conditions, the spirit animating those present was one of sincere devotion to the tasks in hand. The session of the Executive Board, the four business meetings, the general and group conferences of the Resolutions Committee were as many occasions for evidencing wholehearted interest in the aims of Catholic Action and the special endeavors of St. Joseph State League. This applies without reserve to the corresponding meetings of the State Branch of the Nat. Cath. Women's Union.

A particularly impressive event was the mass meeting, convened in St. Anthony's Auditorium on the evening of the 22. The audience which filled the large hall listened with undivided attention to the addresses on phases of Catholic Action delivered by priests and representatives of the laity. The Pontiff's Call to Reconstruction of Society and Morals was the subject of the address made by the Assoc. Director of the Central Bureau, Mr. A. F.

Brockland; Deeds, not Mere Words, suggests the tenor of that delivered by Rev. M. Wagner, Evansville; while the aims and achievements of the N. C. W. U. and the Indiana Branch in particular were treated by Mrs. Anne M. Kunkel, Lafayette, President of the Women's League. The expositions of the speakers were commented on in brief addresses by the Moderator, Rev. F. Ketter, pastor of St. Anthony's; Rt. Rev. Ignatius Esser, O. S. B., Abbot, St. Meinrad's Abbey; Rt. Rev. Columban Thuis, Abbot, St. Joseph's Abbey, Alabama; the Right Rev. Monsignor Chas. Thiele, Fort Wayne, and F. X. Unterreitmeier, Evansville, Spiritual Directors of the Branch.

The emphasis thus laid on the need for Catholic Action and the duty of the members of the organization in particular to engage in it had been preceded by the call to Catholic Action sounded in the sermon, delivered at the solemn high mass by the V. Rev. Albert Kleber, O. S. B., S. T. D., St. Meinrad. The result was evident in the almost religious devotion of the delegates to their duties.

The organization of youth in the C. V.; the evil influences of objectionable movies and literature on children, youth and the home; the movement to popularize birth control; the Holy Father's call to reconstruction; the lot of the farmer; care for the aged; combatting of legislation contemplated to impose taxes on church property; proposed endeavors of the State League to obtain legislation enabling instalment paying of taxes; formation of District Leagues; mission aid; promotion of the C. B. Endowment Fund through "In Memoriam" foundations; attendance at the C. V. convention; solicitation of subscriptions for our journal and placing it in public and institutional libraries.—these and other items were included in the agenda of the convention. The endeavors of the Women's Branch were brought to the notice of the delegates not only in the mass meeting but in the business sessions also. Priests and laymen participated in spirited debates and discussions on matters of principle and policy. In short, the sessions and conferences were replete with activity, in which, let it be stressed, the younger element took an interested part.

In the last business session the Rev. Michael Wagner, about to journey to Rome in behalf of the canonical process for the beatification of the foundress of the first establishment of the Poor Clares in the U. S., M. Margaret Mary Bentivoglio, discoursed on the life and virtues of this noble woman, who lived for many years in Evansville and died there. Later those delegates who desired to sign a petition for the promotion of the process were given opportunity to do so.

Reading of the report of the Committee on Resolutions and those of other committees; the statement by Mr. Brockland on the endeavors of the Central Bureau; selection of Richmond as convention city for 1933; re-election of the officers, with the exception of Vice-President, Mr. N. Zenthoefer, Evansville, succeeding Mr. Geo. J. Philipp, Fort Wayne; selection of Rev. Ketter and Messrs. H. Brinkmann, Indianapolis, and F. Berheide, Richmond, the latter representing the young men, as delegates to the C. V. convention, held the attention of the delegates until adjournment.

If the conventions of other State Leagues demonstrate the willingness evidenced in Indiana, to make the best of conditions as they are, and to offset by devotion to the tasks of the convention what may be lacking in attendance, the C. V. will, in spite of handicaps, have to its credit this year a number of purposeful Branch meetings. That this aim may be realized should be the endeavor of officers and delegates to every co-ordinated organization.

Special Meeting for Young Men Planned for Texas Branch Convention

The endeavor of the C. V. to organize young men for Catholic Action is reflected in a decision arrived at by the Executive Committee of the Texas Branch. Its meeting at Lindsay, where the annual convention is to be held August 9-11, authorized Mr. Ben. Schwegmann, of San Antonio, the *Southern Messenger* reports, "to call a special meeting of young men for the purpose of enlisting their co-operation."

The general theme of the addresses to be delivered at the convention of the men's and women's branches is to be the present condition of the world, the lessons it teaches and remedies that may aid recovery.

C. U. of Mo. Pleads for Parish Playgrounds for School Children

To secure a hearing for a recommendation of the 1931 convention of the Cath. Union of Mo., the Executive Committee of this State Branch recently instructed the President to forward to pastors of parishes in the state the resolution, adopted by that meeting, dealing with "playgrounds for Catholic children."

The burden of the resolution is a plea for the opening of parish school grounds during vacation months to school children in congested districts, where only the streets and alleys, and the public playgrounds are available for the children's recreation. Considerations of the health and morality of the little ones are advanced in favor of the recommended action. Moreover, the resolution declares: "Catholic high schools and other institutions equipped with playgrounds might also be induced to allow children to use them during the vacation months," and suggests: "Parish societies should be encouraged to aid and promote the establishment of playgrounds for Catholic children in their respective localities."

The Executive Committee also voted \$200 for Central Bureau maintenance, in pursuit of a policy long observed by the Union.

Indiana Branch Convention Urges "In Memoriam" Foundations

Referring to the Memorial membership arrangement provided by the C. V., to which a fee of \$100 is attached, a resolution adopted by the convention of the Indiana Branch, held in Evansville, May 22-23, declares:

"... The St. Joseph State League heartily endorses these contributions, intended for the Central Bureau Endowment Fund, and bespeaks co-operation of our affiliated societies through the creation of such foundations by members of our organization. A more noble and lasting tribute to the memory of any deserving priest or layman, who has been active in our endeavors, cannot be found than these 'In Memoriam' gifts ..., which are invested, the Central Bureau using only the interest.

"May St. Joseph State League soon join those of our sister Leagues which have already substantially contributed to such memorial foundations."

This method of aiding the Endowment Fund and honoring deserving leaders, called to their reward, might well be brought to the attention of conventions of other State Branches also.

Resolutions of State Branch Conventions

Besides the notable declaration on the condition of agriculture, and statements on several other important issues, the delegates assembled at Colwich for the annual convention of the C. V. of Kansas adopted the following resolution on Charity:

From the teachings of Holy Church we know that Charity signifies not merely almsgiving but, as our Lord says, love, a love embracing all men. Therefore we believe that as Catholics we can do nothing more effective to bring about the realization of the beautiful prayer of Christ that all men be one "as He and the Father are one", than practice that true charity which reveals to the world that our interest in our fellowmen is spiritual rather than temporal.

Young Men and Elders in District Meeting

To encourage the members of the St. Louis Young Men's District League of the Cath. Union of Mo., and to promote solidarity between them and their elders, a joint meeting of the senior and junior Leagues was arranged for May 19 in Holy Family parish hall. The chief educational feature was a spirited debate on the Family Wage, engaged in by representatives of two Y. M. Sodalties.

Such co-operation should prove a means to win the young men for the C. V. and its endeavors, and to promote mutual understanding and appreciation between juniors and seniors. At the same time the young men obtain practice in public speaking before a group representing not only those of their own age but also their elders, a valuable experience.

George Washington Celebrations

In compliance with a resolution adopted at the Fort Wayne convention, that the bi-centenary of the birth of George Washington be fittingly observed by our affiliated units and groups, the St. Louis District League, as one of many we trust, arranged an appropriate celebration on February 28.

The celebration was under the joint auspices of the District League, the Cath. Women's Union Branch and the Young Men's Committee. The principal features were an address: "George Washington, a Man of Religion," by Miss Gertrude Martin, and an oration: "George Washington, His Contribution to Our Government," by Rev. Felix Sommerhauser. Presented in St. Francis de Sales parish hall, the program also offered numbers by the parish choir, drills, tableaux and recitations by school children.

* * *

The Cleveland District League, convening in St. Boniface parish hall, combined a George Washington celebration with its annual meeting.

The oration on Washington was delivered by Judge Carl W. Weygandt, of the Appellate Court. The speaker emphasized Washington's religious tolerance.

* * *

A joint celebration was held by the Philadelphia Volksverein and Cath. Women's Union May 3. The special features of the entertainment were two dramatic sketches, one English, the other German. A social gathering followed the entertainment.

Aid Catholic Libraries!

A subject, frequently touched on by us in these columns, is called to the attention of the readers of the *Catholic Library World*, in connection with the statement that Our Lady of the Lake College at

San Antonio, Texas, has received, besides a grant of \$6,000 from the Carnegie Foundation, "several thousand substantial volumes as donations from loyal friends."

Since even the latter instance is of rare occurrence, Mr. John M. O'Loughlin, the editor, reminds Catholic book lovers, as well as the alumni and friends of educational institutions, to become benefactors of Catholic libraries. He says:

"Thousands upon thousands of rare and worthwhile volumes are lying untouched in private libraries, or have been abandoned in disused attics, the prey of dust and consequent disintegration. How eagerly would Catholic librarians put into service these forgotten volumes—if they could get their hands on them!"

Books Wanted

This should really be a "standing title" in each issue of our monthly. Moreover, books of all kind are wanted, good juveniles and standard works of fiction and history, suitable for high schools, such as those in the Philippines supplied by us. Theological works of all kind are desired by a number of Carmelite monasteries in Southern India, while Jacobites, recently united with Rome, are especially anxious to obtain books of an apologetic nature. But even nearer at home there are many needs of the sort referred to to be supplied. Writing to us from "somewhere up North," a librarian, to whom we had offered a set of books, confesses to the following unfavorable conditions affecting the collection in his charge:

"In the past few years our college library has not obtained many books, except the few sent to . . . for review. As conditions are up here among our farming people, I believe it will be many more years before we can set aside money for the purchase of books intended for our library."

It is in compliance with messages of this kind we repeat our request, addressed to priests and laymen, to let us have all books they can spare.

* * *

The generous action of Rev. Frederick A. Houck, who presented us with several sets of his own publications, granted the Bureau the opportunity of sending the following volumes to Rev. A. J. Proost, in the Philippines, for his high school library: "Godward", "Our Palace Wonderful", Fountains of Joy", and "The Angels Good and Bad."

The missionary has expressed his appreciation for these volumes in a letter from which we quote:

"These books are very welcome not only for our school but also for the Sisters. The Director of a new congregation of native Sisters is in great need of books of that kind. All of the postulants of the said congregation are high school graduates; they do not know Spanish and in the native dialect there are not any books; so they are very much in need of English books of the kind you have sent me. I have lent him some, and he was very glad to have them and will come for more, if possible. I shall help him as much as I can."

The high school referred to has, Rev. A. J. Proost informs us, been granted permission to open its third year's course. He believes the future of the school to be most promising, despite the retarding effect of economic conditions. The writer acknowledges the little aid the Bureau has been able

to extend to him in a generous fashion: "During these hard times it is a great consolation to be helped like I have been by you."

Aiding a Prison Chaplain

From time to time the Catholic Chaplain at the U. S. Penitentiary, at Leavenworth, calls on the C. B. for devotional articles. His requirements are necessarily large, since over a third of the inmates of the Federal are registered as Catholics.

A recent communication from the Catholic Chaplain, Rev. W. J. Kalina, needs no further comment:

"May God bless you for your generous and splendid charity in meeting and executing my request for 400 rosaries, 300 prayer books and 2 boxes of charcoal. Your indispensable and prompt provision for these necessary helps is a great encouragement to me, and also an investment of outstanding returns. . . ."

This refers to the large attendance at Mass and the really remarkable number of communicants each Sunday. Without the aid, however, of one of the most charitable friends of the Bureau, known as "Christopher," we would be unable to go to the aid of the Chaplain at Leavenworth as generously as we do.

Save the Fragments!

The results achieved by our Apostolate: That Nothing Be Lost! are indicated by the following communication, addressed to the Bureau by Rev. Fr. Henry, S. C. J., Superintendent, St. Joseph Indian School at Chamberlain, S. D.:

"The freight shipment announced in your letter of April 30th has arrived. I wish to thank you again for this as well as for the many other shipments directed by you to our School since the destructive conflagration of last summer. Your help means much to us, indeed. In many instances it has saved us cash outlay and enabled us to spend the money saved for other things. Your last shipment aids the Sisters in their task to provide for this year's communicants."

Is Old Clothing Appreciated?

On learning of the C. B. having during the fall of the past year and last winter shipped to Missions in this country 66 bales of clothing, weighing on an average 125 to 150 pounds each, contributors to this charity may be tempted to believe the missionaries may have been supplied beyond real needs with wearing apparel. The communication addressed to us on May 16 by an experienced Indian missionary, writing from Holy Rosary Mission, S. D., will undoubtedly correct any erroneous impression of the kind referred to. It states:

"How did you know that I needed some coats and trousers? Your box arrived just as I was about to leave on a missionary trip, and I was made happy by the thought I would now be able to help out some Indians really in need. Very little clothing is received by us at the present time, and, therefore, your box was all the more welcome. My prayers at this time are that the next box received by me will contain wearing apparel."

Although we realize it to be increasingly difficult to obtain clothing, for reasons that need no explanation, let us even at this time ask those societies and members, who have not in the past inaugurated a "Clothing Campaign", to do so this year, prefer-

ably late in the summer or early in the fall, in order that we may be able to furnish the missionaries with an allotment of clothing ere the first snow falls.

Solidarity Through Charity

Charity is fostering solidarity within the C. V. As a case in point let us mention a donation of linen, towels, clothing, etc., received from St. Rose Branch No. 240, Western Catholic Union, Cape Girardeau, Mo., intended for St. Elizabeth Day Nursery and the Home for Incurables, both in St. Louis.

"The members of our organization," writes the Recording Secretary, Miss A. Haas, "held a shower after our last business meeting, and what we are now sending you was donated by the members with the intention of co-operating with your charitable work."

A few days later Mr. Fred. M. Egger, of Elizabeth, N. J., wrote he had shipped us three boxes of clothing which, according to the bill of lading, weighed 315 pounds. He added incidentally:

"Mr. Henry Illik, who formerly packed and shipped clothing to you, died several months ago. Sometimes I assisted him, consequently I now volunteered to take care of the shipment in his stead."

Two New Free Leaflets

Considerations of principle and practice are set before the delegates attending State Branch conventions in two Free Leaflets, recently printed by the Bureau, and also intended for distribution among the members of affiliated societies at a later date.

In one, "Unser tägliches Brot gib uns heute!", the late Rev. Franz Kirchesch, of Germany, presents social considerations involved in the fourth petition of the Our Father, deserving of serious and general study.

The other Leaflet: "Catholics and Civil Responsibilities" is from the pen of the Rev. S. G. Perera, S. J., of Galle, Ceylon. Like the first, it deals with fundamentals rather than accidentals, and should prove helpful in inculcating the obligations of citizenship.

A Special Press Bulletin

The Bureau's weekly Press Bulletins, now in the nineteenth volume, go forth regularly to 94 English and 16 German language publications in the U. S., Canada, South America, Europe and Asia. Occasionally special bulletins are issued to publications of a particular type, e. g., secular German papers, agricultural or trade publications, etc. Recently a Special Press Bulletin was addressed to 6 Catholic and 38 non-Catholic papers and magazines published by and for American Negroes.

Entitled "The American Negro Doctor," it presents the "observations of a distinguished missionary," the Rev. Bernard Huss, of South Africa, long known to readers of our journal, on the rise of the Negro physician in our country. The bulletin was welcomed by the editors in question, and a number expressed their appreciation by letter.

Recent Mention of the C. V. and the Bureau

The article in our April issue devoted to the entrance of our journal into its twenty-fifth year is commented upon by Mr. Arthur Preuss in the

May issue of his *Fortnightly Review*. Having submitted the more important thoughts expressed therein, and pointed to the fact that the *Review* and small number of other publications had labored to promote understanding of the issues our monthly deals with, Mr. Preuss concludes:

"But the *Central-Blatt and Social Justice* . . . has been, if not *the*, leader in the movement, and as competent leadership is more than ever necessary in these parlous times through which we are passing, we hope it will be enabled in future, as it has in the past, to carry out its noble program in striving to interpret for Catholic America the social and economic phenomena of this transition period in the world's history and to discuss social and economic theories and practices in the only way in which a Catholic journal can adequately discuss them, namely, *sub specie eternitatis*, in their bearing on man's higher destiny in the world beyond. *Ad multos annos!*"

* * *

"I am following the articles published in *Social Justice* with interest," writes a well-known member of the regular clergy, "and wonder at the amount of work you accomplish."

Miscellany

From Secunderabad (Deccan), India, Rt. Rev. Dennis Vismara, Bishop of Hyderabad, writes on April 20:

"How grateful I am to you for your kindness and for the interest you take in my poor mission. By sending me mass stipends you help me and my priests to carry on our work of evangelization. I know how difficult it is to obtain gifts and stipends at the present time, and it is therefore I am so thankful for your help."

* * *

One of the minor fruits of the recent convention of the Kansas Branch of the C. V. was an order for five subscriptions to our monthly, intended for an equal number of Public and institutional libraries in that state.

Renewal of the subscription of the copy of *C. B. & S. J.* addressed to the Ryerson Public Library at Grand Rapids, Michigan, was provided for by Mr. Gregory J. Vogt, who also collaborates with the Bureau by sending us newspaper clippings and other items of a similar nature intended for the Registry.

Book Notes

So distinguished an ethnologist as Rev. Francis Ambrecht writes us to commend our strictures regarding the reception accorded *Primitive Man*, printed in the December issue of our monthly. He assures us of his hearty approval of what we said, adding:

"American magazines furnish complete evidence that a well-edited Catholic publication in the English language, devoted to anthropology and ethnology, is badly needed. Writers of every description contributing to the magazines referred to indulge in statements and conclusions intended to undermine the truth of Holy Scripture, written under the inspiration of the Holy Ghost, in particular of Genesis, and all this in the name of science. Even Catholic writers now and then reveal that they too have come under the influence of such so-called scientific conclusions. And there is no publication to contradict these erroneous theories, nothing except the little *Primitive Man*, which is unable to go ahead and to win influence due to the indifference of American Catholics. *Anthropos*, which has not as like in the whole world, seems to have obtained to all

too little influence in America. For this very reason an anthropological publication in the English language is absolutely necessary. If only Catholic America would aid the 'Catholic Anthropological Conference', no doubt much good and influence would result. I know that a goodly number of field anthropologists have promised it their full co-operation."

Chapman, Rev. Michael A. *The Heart of the Fathers*. Herder Book Co., St. Louis, 1931. VIII and 371. \$2.25.

The Heart of the Fathers is another of Father Chapman's valuable offerings to the busy Pastor. The beautiful homilies of the Fathers of the Church, in which the most sublime and captivating spiritual thoughts are tersely developed, are formed into modern sermons and presented to the clergy as a new fund of precious material for their weekly discourses.

FR. BERNARD BURKE, O. M. CAP.

Borgmann, Rev. Henry, C. SS. R., *Libica: Liturgical, Biblical, Catechetical Summary of the Catholic Religion*. John Murphy Company, Baltimore, 1930. XIV and 224. \$1.00.

Before publishing this volume, Father Borgmann had already propounded its subject matter in various ecclesiastical publications. Though we never liked the name Libica, its underlying idea always seemed good. Now that we have it before us in book form, we recognize its worth all the more.

Harking back to the Church's ancient custom of teaching religion in connection with her feasts and seasons, Libica arranges the catechetical matter in accordance with the liturgy. Thus, for instance, the Creation is explained during Advent; Salvation during Christmastide; Sin and Redemption during the Septuagesima-Lent period; Sanctification during the Easter- and Whitsuntide.

The Liturgy, the Bible and the Catechism form the three sources from which each of the forty lessons is drawn. A valuable reference to the Catholic Encyclopedia for supplementary reading is also appended to each chapter.

If followed consistently, the use of the Missal, and the readings from the Bible and the encyclopedia will undoubtedly give the pupil a better understanding of his faith. Evidently, many of the difficulties brought out by recent discussions about the present day catechism are also obviated by the Libican method.

V. REV. CLEMENT NEUBAUER, O. M. CAP.

Received for Review

Brunsmann, Rev. John, S. V. D. *A Handbook of Fundamental Theology*. Vol. IV.: The Teaching Office of the Church; Infallibility; Inspiration; Faith. Adapted into English by Arthur Preuss. B. Herder Book Co., St. Louis. 1932. Cloth, 365 p. Price \$3.00.

Timpe, Georg, P. S. M. *Der selige Weg. Gedanken für jeden Tag*. Herder & Co., Freiburg i. Br. 1931. Taschenformat, 408 S. in Leinwand \$1.50.

Manual of Religious Vacation Schools. 1932 Edition. Ed. by Rev. L. A. McNeil. Rural Life Bureau, N. C. W. C., Washington, D. C., p. c., 106 p. Price 10 cts.

Central-Blatt and Social Justice

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Alter und moderner Luxus

(Schluss.)

IV.

Der Luxus, gleichviel welcher Art, bildet in seiner übermässigen Ausdehnung eine Gefahr für das soziale und wirtschaftliche, er bildet auch eine Gefahr für das sittliche und religiöse, für das gesamte Volksleben. Die wirtschaftlich bedenkliche Seite des Luxus besteht vor allem darin, dass Kapitalien, die für die Produktion nothwendig sind, um die Existenz aller zu ermöglichen, im Genusse konsumiert und zerstört werden und dass sich endlich die Kapitalien der Luxuriösen von selbst aufzehren. "Der Einwand, welchen die Vertreter des Luxus erhoben haben, geht von der Ansicht aus, als ob die Güter der Natur im Ueberflusse vorhanden wären, also auch nach Belieben zerstört werden können. Dieses ist aber nicht der Fall, sondern der Naturfond ist beschränkt und bedarf der wirksamsten Produktion und der wirtschaftlichsten Konsumtion, um mit der Vermehrung der Bevölkerung gleichen Schritt zu halten."¹⁸⁾

"Der Luxus," erklärt Dr. Ratzinger¹⁹⁾ weiter, "hat schwere wirtschaftliche und sittliche Gebrechen im Gefolge. Ueberall wo Luxus sich breitmacht, schwinden die produktiven Kräfte, macht sich Schmarotzerthum breit und entsteht das Elend. Luxus und Elend sind zwei korrelative Begriffe; sie bedingen sich gegenseitig. Der Luxus ruft zahlreiche Existenzen hervor, welche nicht produktiv thätig sind, sondern bloß konsumieren. Die Kapitalien der Verschwender versiegen und all die Existenzen, die davon gelebt haben, sinken ins Elend herab. Dieses ist die wirtschaftliche Folge. Die andere Konsequenz ist sittlicher Natur. Unter der Herrschaft des Luxus entwickelt sich der unproduktive, unsittliche Erwerb, auf Kosten des ehrlichen Erwerbs, der produktiven Thätigkeit. Und nun entstehen in der Brust des Menschen die Zweifel an der Rechtllichkeit des Eigenthums, welches in luxuriöser Vergeudung und im unproduktiven Erwerb die sittliche Basis und die innere wirtschaftliche Berechtigung verloren hat. Mit der

Herrschaft des Luxus und des unreellen Erwerbs fällt auch darum immer die kommunistische Agitation gegen das Eigenthum zusammen."

Ebenso bedenklich und unerfreulich wie die wirtschaftliche und sittliche Gefahr des Luxus ist die kulturgeschichtliche Erscheinung, dass sich alle gesetzlichen Massnahmen gegen das Ueberhandnehmen von Luxus und Verschwendung als nahezu wirkungslos erwiesen haben.

Die wirtschaftlichen und die sittlichen Schäden und die Ausartungen des Luxus im Volke zogen seit den ältesten Tagen das Augenmerk der gesetzgebenden Kreise auf sich. Schon die alten Aegypter sollen Luxusgesetze gekannt haben. Die Aufwandgesetze der Römer richteten sich sowohl gegen die reiche Kleidung als auch gegen den Tafelluxus. Die Kapitulariengesetzgebung Karls des Grossen sowie die Verordnungen der mittelalterlichen Städte gegen den Luxus haben wir bereits erwähnt. Es handelte sich hier fast immer um den Kleiderluxus; der Kampf gegen den Tafelluxus setzte erst später ein.

Die Geschichte all dieser Verordnungen lehrt uns, dass der Kampf der staatlichen Gesetzgebung gegen luxuriösen Aufwand und Verschwendung keine nennenswerthe Wirkung im Gefolge hatte. Ein ungleich wirksameres Mittel glaubte man bei diesem Vorgehen in der Luxussteuer gefunden zu haben. Wir finden diese Steuer in allen europäischen Staaten, am ausgedehntesten wohl in Holland, England²⁰⁾ und Frankreich.

Aber diese Luxussteuer der neuzeitlichen Staaten stiess überall auf dutzend Schwierigkeiten, einerseits weil man dadurch eine Einschränkung vieler wirtschaftlicher Betriebe befürchtete, andererseits weil die Grenze zwischen berechtigtem und unberechtigtem Luxus schwer festzustellen war. Alle Anträge in den Regierungen und Parlamenten auf Einführung bestimmter Steuern oder Taxen für Luxus und übermässigen Aufwand fanden von der meisten Seiten und Interessenten Widerspruch. Wollte man z.B., wie es mehrfach geplant war, eine Klaviersteuer einführen, dann wurde, wie der österreichische Soziologe Konrad Gall berichtet, der Nachtheil betont, den die Klavierindustrie und das Heer der Klavierlehrer und -Lehrerinnen haben. Aehnlich waren die Proteste bei anderen Luxussteuervorlagen. Der grösste Nachtheil der Luxussteuer ist wohl der, dass der kapitalisierende Geldmensch davon nicht oder wenig betroffen wird.

²⁰⁾ Wir wollen hier nur die im 18. Jahrhundert in England bestehenden Luxussteuern anführen. Diese Steuern begannen mit der Karossensteuer im Jahre 1747. Die Pferdesteuer von 1784 ward zunächst für Luxuspferde eingeführt. Später (1795) wurde sie auch auf andere Pferde in der Landwirtschaft und den Gewerben ausgedehnt. Eine Steuer auf männliche Diensthofen bestand seit 1777, eine solche auf weibliche seit 1785; diese ist 1792 aufgehoben worden. Ferner gab es eine Steuer auf den Besitz von Silbergeschirr von 1756 bis 1777. . . . Im Jahre 1821 erfolgte die Aufhebung der Steuer auf landwirtschaftlich benutzte Pferde. Einschneidende Reform der Luxussteuer der sog. "assessed taxes", fand 1853 durch Gladstone und namentlich 1869, theilweise auch 1874, statt.

¹⁸⁾ Ratzinger, Georg. Die Volkswirtschaft, S. 85f.

¹⁹⁾ Ebenda, S. 86.

Heute besteht die Luxussteuer meist nur noch als Gemeindesteuer, als welche sie sich wenigstens finanztechnisch besser als die Staatssteuer erwährt hat. Sie kann in dieser Form in manchen Fällen sozial günstig wirken, vermag aber auch das gemeindliche Abgabende den Luxus wenig einzuschränken oder dem Genusse, z.B. durch die Getränkesteuer, nur geringen Abbruch zu thun.

Mag angeblich die Kulturgeschichte zeigen, dass Gesetze und staatliche Massnahmen gegen den Luxus und ebenso Luxussteuern den Luxus nicht verhindern, nicht einmal fühlbar eindämmen können, so ist unseres Erachtens damit noch nicht bewiesen, dass der staatliche Kampf gegen das luxuriöse Leben und den äusseren Aufwand völlig verfehlt war. Diese Verordnungen zeigen nur die Ohnmacht der modernen Staatsgewalten gegenüber sittlichen Aufgaben, wie sie in dem Kampfe gegen die Ausartungen des Luxus zutage treten.

Erfolgreicher als die staatliche Gesetzgebung haben die religiösen und sittlichen Mächte den Luxus bekämpft. Die Christen der ersten Jahrhunderte kannten keinen Luxus, und im Mittelalter war der Ständeluxus, wenn wir von dem merowingischen Frankenreiche des 7. Jahrhunderts absehen, auf relativ kleine Kreise eingeschränkt. Und wenn der wachsende Reichtum der Städte zu einem bisher unbekannten äusseren Aufwande führte, dann sandte in jenen Tagen die göttliche Vorsehung die grossen Bussprediger, die das Volk wieder zur Einfachheit und Einschränkung des Lebens und im öffentlichen Aufwande zurückführten.

Dieselben geistigen Mächte, die einst den Luxus einschränkten, werden ihn auch heute in den noch christlich fühlenden Volksschichten mit Aussicht auf Erfolg bekämpfen können. In einer Zeit, in welcher die Noth der millionenköpfigen Massen auf eine bedrückende Höhe gestiegen ist, in der uns der Hunger und die tiefste Noth auf allen Wegen entgegentritt, ist jeder auffallende Luxus, jedes weiche Genussleben und jede gedankenlose Verschwendung ein sittliches und soziales Verbrechen, das nach Sühne ruft und auch Sühne und Strafe, wenn vielleicht auch nicht auf dieser Erde, finden wird.

Der Luxus besitzender Kreise fordert zu seiner Überwindung auch heute Männer wie in den Tagen der mittelalterlichen Welt. Er bedarf gewaltiger Kräfte und Gewissen durch Gottes Kraft erschütternder Bussprediger nach Art eines Savonarola, eines hl. Bernhard, eines hl. Johannes Capistran; er bedarf des Beispiels freiwilliger Armuth, wie es der hl. Franciscus und seine Söhne gegeben und damit die Kultur eines ganzen Jahrhunderts vor dem Untergange gerettet haben.

Die christliche Lehre nennt jenen Luxus, der mit verschwenderischer Zerstörung von Gütern, "die zur Befriedigung der Noth des Nächsten am Platze gewesen wären, verknüpft ist, eine Sünde, ja ein Verbrechen. Die Kirchenväter brandmarken jene,

die ihr Vermögen im Sinnengenusse vergeuden, statt der Noth und dem Elende zu steuern, als Mörder der Armen; sie fordern, dass der Ueberfluss nicht in Schwelgerei und Verschwendung zugrunde gehe, sondern zur Tilgung des Elends benützt werde. Dadurch verschwinden aus der christlichen Gesellschaft Luxus und Elend. Es bleibt die Armuth, es bleibt der Reichtum. Aber die Armuth schändet nicht mehr, sie ist nicht der Erniedrigung und der Ausbeutung ausgesetzt. Der Reichtum hat grosse Verpflichtungen, er muss jeden verschwenderischen, unsittlichen Luxus ebenso vermeiden, wie die gierige Habsucht und den schmutzigen Geiz."²¹⁾

Die Perioden des übermässigen Aufwandes und der unwirtschaftlichen Verschwendung sind und bleiben Perioden nicht des Aufstieges, sondern des Niederganges der Völker, und auch der modernen Nationen. Sie sind stets mit der Ausbeutung der Natur, mit der Verschleuderung mühsam gesammelter Güter, mit der Sucht nach äusserem Ansehen und nach raffiniertem und entnervendem Luxus verbunden. Die moralischen und physischen Grundlagen der Gesellschaft werden zerstört, die Kultur vergiftet. Dann folgt eine innere Krisis auf die andere, mit dem Verfall des sittlichen und religiösen Lebens wird auch das soziale unterwühlt und zuletzt auch das politische Ansehen und die politische Macht des Staates vernichtet. Die Noth steigt auf's höchste, an die Stelle der Zunahme der Bevölkerung tritt die Entvölkerung—bis zum Verschwinden des Volksstammes. Das war das Schicksal der meisten Kulturvölker des Alterthums.

Man täusche sich nicht; jede raffinierte, jede Ueberkultur, welche die Schätze des Landes planlos verschwendet, trägt den Keim des Todes in sich. Retten kann nur die Rückkehr zur Einfachheit im Leben, zur Einschränkung in den Ausgaben, zur christlichen Bruderliebe, die an die Stelle des epikuräischen Wohllebens das selbstlose Erbarmen, an die Stelle des individuellen Egoismus die Opferbereitschaft für die Gesamtheit setzt.

F. X. HOERMANN.

Unsere Zeit mit ihren vielen Lebensgenüssen vermehrt die Traurigkeit, anstatt sie zu verringern. Es trifft buchstäblich zu, was der göttliche Heiland den Weltkindern gesagt hat: "Wehe euch, die ihr jetzt lachtet: denn ihr werdet trauern und weinen." Luk. 6:25. Die heutige Erziehung ist vielfach weichlich, lässt beim jungen Menschen viele Bedürfnisse aufkommen und überreizt die Sinne. Auch der Sport der heutigen Zeit vermag die überschwenglichen Vorstellungen und Gefühle nicht zu zügeln. Statt starke Charaktere werden die jungen Leute vielfach Modepuppen, willenlose Sklaven jeder Einbildung, Laune und Vorspiegelung oder verknöcherte Pedanten, die in ihren Gewohnheiten stecken bleiben. Lebensglück und Freude wird dadurch nicht erzeugt.

P. FRIEDR. HASSELBECK, C.S.S.R.

²¹⁾ Ratzinger, G. Volkswirtschaft, S. 56f.

Aus Central-Verein und Central-Stelle.

Man hat in neuerer Zeit vielfach die Civilisation mit Humanität und menschheitlicher Solidarität verwechselt, in der Entfaltung der Fahne allgemeiner menschlicher Brüderlichkeit das Hauptmittel des Fortschrittes erblickt. Ich glaube, dass die Lehre von der allgemeinen Brüderlichkeit seit langem in reinerer und einer mehr selbstlosen Weise durch das Christenthum verkündigt wurde, als dies jetzt seitens liberaler Nationalökonomien geschieht.

H. Pesch, S. J.

Ueber ständische Neuordnung der Gesellschaft.

Mit einer der Hauptforderungen der Enzyklika *Quadragesimo anno*, die ja einer Erneuerung der Gesellschaft die Wege weisen will, weiss man hierzulande gar nichts anzufangen. Wir denken an die Forderung der Ständeordnung, die den Vertretern der alten christlich-sozialen Richtung bereits als unerlässliche Vorbedingung sozialer Neuordnung galt.

„Stände, was sind das überhaupt?“, so fragen sich amerikanische Katholiken, wenn sie überhaupt nachdenken über die auf eine ständische Ordnung sich beziehenden Darlegungen des Rundschreibens. Wie der fehlende Begriff, so macht uns im Englischen das Wort selbst Schwierigkeiten. Es fehlt thatsächlich ein allgemein verständlicher Ausdruck in der Sprache unseres Landes für das deutsche Wort Stand, das jeder Deutsche begreift, weil man ja selbst heute noch von Handwerkerstand, Arbeiterstand, ja sogar von Priesterstand spricht. Dass dies Berufsstände sind, begreift der Deutsche leicht; der Amerikaner weiss nur, dass es Klassen giebt, die es nicht geben sollte im Lande „gleicher Möglichkeiten für alle.“ Dass nun die erneute Gesellschaft ständisch geordnet sein soll, wie soll man das den amerikanischen Katholiken klar machen? Und dennoch müssen die erwähnten Schwierigkeiten überwunden werden, soll das päpstliche Rundschreiben für uns fruchtbringend sein.

Unsere Leser dürfte es nun interessieren, wie man sich in katholischen Kreisen Deutschlands die Verwirklichung dieser berufsständischen Neuordnung denkt. Auf der Jahresversammlung des Verbandes kath. kaufmännischer Vereinigungen Deutschlands, unlängst abgehalten zu Erfurt, erstattete Professor Dr. Gundlach, S. J., der Nachfolger P. Heinrich Pesch, S. J., unter strengster Berücksichtigung der Grundsätze der Enzyklika, ein Referat, das sodann einem sozialen Programm als Grundlage diente. Es heisst nun in der Erfurter Entschliessung:

„Alle an der Herstellung desselben Gutes bzw. mit der Bereitstellung derselben Leistung beschäftigten Menschen schliessen sich zu einer Berufsgemeinschaft oder Korporation zusammen, und zwar alle Arbeitgeber und alle Arbeitnehmer, leitende sowohl wie ausführende Arbeiter. Wie weit die Differenzierung zwischen den einzelnen Berufs-

gruppen und damit die Bildung von Korporationen durchgeführt wird, ist danach zu entscheiden welche Aufgabe ihnen übertragen wird. Die einzelnen Berufsgruppen sind örtlich in Berufskammern, diese in Wirthschaftskammern, regional in Bezirkswirthschaftskammern, und in der Spitze in einer Reichswirtschaftskammer bzw. Reichswirtschaftsrath zusammenzufassen. Die örtlichen Berufskammern entstehen durch Urwahlen der Arbeitgeber und Arbeitnehmer, die Wirthschaftskammern, Bezirkswirthschaftskammern und die Reichswirtschaftskammern werden durch Delegationen aus den vorgelagerten Kammern und Korporationen gebildet.

„Die Korporationen und Kammern haben in paritätischer Selbstverwaltung und Verantwortlichkeit die gemeinsamen Angelegenheiten des Berufsstandes zu regeln. Diese Aufgaben liegen u. a. auf dem Gebiete der Produktionswirthschaft, der Sozialpolitik und der Kapitallenkung. Die Bereitstellung der Güter und Leistungen bleibt nach wie vor die Aufgabe des wagnistragenden Unternehmers.

„In allen diesen mit öffentlichen rechtlichen Funktionen auszustattenden Berufsvertretungen ist der Staat vertreten, um die Erfordernisse des Gemeinwohles zu sichern. Die berufsständische Selbstverwaltung würde die Entpolitisierung der Wirthschaft herbeiführen. (Mit dieser faschistischen Einstellung sind wir nicht einverstanden. Wir wünschen Selbstverwaltung ohne direkte Einmischung des Staates. Anm. d. R. d. C. B.)

„Ansatzpunkte für den berufsständischen Aufbau der Wirthschaft wären gegeben in der paritätischen Ausgestaltung der in Deutschland bereits bestehenden Handels-, Handwerks- und Landwirthschaftskammern usw. Als besonders geeigneter Ansatzpunkt erscheint uns die berufsständische Aufgliederung der gesamten Sozialversicherung in Anknüpfung an die bestehenden Unfall-Berufsgenossenschaften.“

Zum Schluss spricht die Jahresversammlung des Verbandes kath. kaufmännischer Vereinigungen Deutschlands den Wunsch aus, die Reichsregierung möge baldigst entsprechende Gesetzentwürfe, bestimmt für das Gesamtreich, vorbereiten und insbesondere „in den bevorstehenden Nothverordnungen und Gesetzen alles vermeiden, was diese von uns aufgezeigten Neuordnung hindernd in der Weg treten könnte.“

Dass die Völker europäisch-amerikanischer Kultur bereits betheiligt sind an einem Ringen um eine neue Sozial- und Wirthschaftsordnung, ist offenkundig. Zwischen dem centralistisch-korporativen System des Faschismus und dem absolutistisch-sozialistischen Bolschewismus steht nun der Kapitalismus wie ein verwundeter Riese, dessen Fall eine furchtbare Erschütterung hervorrufen müsste. Dass an seine Stelle nur ein korporativ geordnetes Wesen zu treten vermag, liegt auf der Hand; dessen Grundlage und Aufbau erklärt das Rundschreiben Pius XI. über die Erneuerung der Gesellschaft.

Lehrreiche Tagung des Staatsverbandes Kansas.
Einst lag die Gefahr nah, die schwach glühende Lebenslampe des Staatsverbandes Kansas möge erlöschen. Glücklicherweise fanden sich nach Kriegschluss Männer, die nicht geneigt waren zu verzweifeln, und ihnen ist es zu verdanken, dass dieser Staatsverband heute ein so lebensfähiges Glied des C. V. ist.

Das bezeugte wiederum die am 11. und 12. Mai in Colwich abgehaltene Jahresversammlung, die in mancher Hinsicht lehrreich war. Besonders hervorzuheben zu werden verdient der Umstand, dass es möglich war, in einer, im Verhältnis zu grösseren Städten, ganz kleinen Ortschaft zu tagen, wo überhaupt kein Hotel besteht. Trotzdem mangelte es an nichts, weder an Begeisterung noch an Arbeitsfähigkeit. Wir haben mehr als einmal sog. Massenversammlungen in Mittel- und Grossstädten beigebohnt, die längst nicht so gut besucht waren, wie diese am 11. Mai zu Colwich abgehaltene.

Den Mittelpunkt der Veranstaltung bildete das ebenso schöne wie ausgedehnte Kircheneigenthum, bestehend aus vollkommener Kirche, einer grossen Schule, mit geräumiger Halle, dem Pfarrhaus, das gewisse beachtenswerthe Eigenheiten sozial-wirtschaftlicher Natur aufweist, über die wir uns bei anderer Gelegenheit aussprechen werden. Hr. G. Birrenbach, Pfarrer der festgebenden Gemeinde, hatte auf jede Weise für eine erfolgreiche Versammlung vorgesorgt.

Das Hochamt hielt der hochw. Bischof J. Henry Tihen, der es nicht unterliess, auch in der Massenversammlung zu predigen. Predigt und Reden waren durchaus eingestellt auf die grossen Zeitfragen, denen die Delegaten offensichtlich Interesse entgegenbrachten. Die Massenversammlung begann, worauf an anderer Stelle hingewiesen wird, einen sofort auf telegraphischem Wege nach Washington befürworteten Beschluss an, und zwar als Meinungsäusserung einer grösseren Anzahl christlicher Männer und Frauen. Beachtenswerth sind ferner die Auslassungen der Versammlung über die Lage und Probleme des Farmerstandes, indem sie durchaus die Ansichten der zahlreich vertretenen Farmer aus allen Theilen Kansas ausdrücken. Bereits auf den Vorabend des Konvents war von Präsident Mohr eine Sitzung einberufen worden, an der sich eine grössere Anzahl Farmer beteiligten, in der erklärten Absicht, sich über die schwierige Lage der Landwirtschaft auszusprechen. Die betf. Entschliessung ist der Kollektivaussprache bei dieser Gelegenheit gepflegt.

Die Delegaten bestanden darauf die bisherigen, dem Verband verdienten Beamten wiederzuwählen, so an erster Stelle als Präsidenten Hrn. Michael Mohr, und als Sekretär, Hrn. John A. Muellentrop. Den C. V. vertrat in Colwich der Vertreter der C. St.

Fleissige Verbände.

Vor dreizehn Jahren von dem Vertrauen der Mitglieder an die Spitze des Maryland Zweigs des C. V., berufen, bewährte sich Hr. Adam Fleckenstein während der seither verflossenen Jahre als Präsident des Verbandes. Die am 1. Mai abgehaltene Jahresversammlung der Vereinigung wollte daher nochmals mit dem Amte betrauen, doch wählte Hr. Fleckenstein die Wahl aus Gesundheitsrücksichten ab. Gewählt wurde sodann als Präsident Hr. John B. Wise; die Hrn. Joseph Feldmann und August Gassinger, der mehrmals bereits den Verband als Delegat auf unseren Generalver-

sammlungen vertrat, wurden mit dem Amt eines ersten und zweiten Vize-Präsidenten betraut.

Besonders betont wurde von mehreren Rednern die Verpflichtung der Mitglieder sich an der damals bevorstehenden Stadtwahl zu beteiligen. Beschlossen wurde, wie alljährlich, das Fest des hl. Bonifatius feierlich mit einem Gottesdienst zu begehen.

* * *

Die Veranstaltungen des Lecha Thal Verbandes sind im vollen Sinne des Wortes Katholikentage, indem sie, Sonntags abgehalten, stets mit einem Festgottesdienst eingeleitet werden, worauf die Delegaten zu einer Geschäftssitzung zusammentreten, während nachmittags die Massenversammlung den Abschluss bildet. Zwischen Gottesdienst und Nachmittagsversammlung findet das gemeinschaftliche Mittagsmahl statt. Das Ganze dazu angethan, den Geist christlicher Gemeinschaft zu beleben und zu fördern.

Dies alles gilt im vollsten Masse von der letzten, Ende April zu East Mauch Chunk abgehaltenen Quartalversammlung dieses Verbandes, auf der 24 Gemeinden und Vereine mit insgesamt 127 Delegaten vertreten waren. Die Beteiligung am Gottesdienst und der Massenversammlung war zudem eine sehr rege. Vom Ernst der Mitglieder des Verbandes zeugt der reiflich erwogene Beschluss der Geschäftsversammlung, ein Komitee zu beauftragen, Gaben für ein im Lecha Thal zu gründendes Waisenhaus zu sammeln. Man kam dahin überein, dass eine solche Anstalt von den Umständen gefordert werde.

Die Referate behandelten "The Trend of the Times" (Hr. John Bigelow) und "Bolschewismus, die moderne Häresie" (P. Franz Roth, O. S. A.).

Es ist kaum nothwendig darauf hinzuweisen dass eine derartige durch Jahrzehnte bereits fortgesetzte Thätigkeit nicht ohne Einfluss bleiben kann.

* * *

Gleichfalls vierteljährlich hält der Philadelphia Distrikt des C. V. seine Versammlungen ab, so am letzten Sonntag im April.

Ein höchst zeitgemässes Thema behandelte bei dieser Gelegenheit hochw. Wm. Hammeke: "Christliche Grundsätze des Eigenthum betreffend." Seinen Ausführungen legte der Redner die grossen päpstlichen Rundschreiben "Rerum novarum" und "Quadragesimo anno" zu Grunde. Gestützt auf dieses Fundament, stellte er seine Forderungen zu Gunsten der arbeitenden Klassen. Ein weiterer Redner, Hr. H. Eugene Heine, behandelte einen ebenso praktischen wie wissenschaftlichen Gegenstand, die Abfassung eines Testaments.

Der Philadelphia Verband erfreut sich, und das sei hier besonders hervorgehoben, bei solchen Gelegenheiten der Mitarbeit der Kolping-Söhne. Sie trugen zwei Chorgesänge vor: "Wie's daheim war," und "Der Einsiedler an die Nacht."

"Gestern (24. April) beteiligte ich mich an der Versammlung des Lecha Thal Verbandes in Mauch Chunk," schreibt uns ein Ordenspriester aus Pennsylvania. "Etwa 13 Pfargeistliche und dichtgefüllte Säle legten beredtes Zeugnis dafür ab, dass die Sache des C. V. im Lecha Thal reges Interesse findet. Die Stimmung für die diesjährige Versammlung des C. V. Pennsylvania war eine ausgezeichnete. Nazareth liegt ja im Mittelpunkt des Lecha Thals und bei dem guten Geist, von dem die Mitglieder des Verbandes erfüllt sind, lässt sich eine starke Beteiligung erwarten."

Chicagoer D. V. präsisiert Programm für die Kath. Aktion.

Das mit der Aufgabe der Revision der Verfassung und Nebengesetze des Chicago'er Distrikts-Verbands betraute Komitee legte die neuen Statuten der Mai-Versammlung vor, von der sie auch angenommen wurden. Beachtenswerth sind darin vor allem die auf die Katholische Aktion sich beziehenden Bestimmungen:

- a) Die Sorge für die Abhaltung zeitgemässer, belehrender Vorträge sowohl bei allgemeinen Katholikentagen als auch in den einzelnen Vereinen.
- b) Die Verbreitung guter Bücher, Schriften und Zeitsungen.
- c) Wirksame Unterstützung und Förderung von Massnahmen im öffentlichen Leben, die das Gemeinwohl betreffen.
- d) Rege Betheiligung an Bemühungen zur Besserung sozialer Zustände.
- e) Ueberwachung und Abstellung solcher Gesetze und Anordnungen von Seiten der öffentlichen Behörden, die die religiöse und bürgerliche Freiheit und Gleichberechtigung gefährden.
- f) Das Bemühen, dass Religion und Sitte gefährdende Schauspiele, Lichtbildervorführungen und dergleichen unterdrückt, und dass von den öffentlichen Bibliotheken keine schlechten Bücher verbreitet werden.
- g) Sofortige Richtigstellung falscher Angaben in der Tagespresse bezüglich der kath. Religion.
- h) Bekämpfung aller Glauben und Sitten gefährdenden Genossenschaften auf gesetzlichem Wege.
- i) Hebung und Stärkung des katholischen Bewusstseins im privaten und öffentlichen Leben unter Männern und Jünglingen.
- j) Die Abhaltung gemeinsamer Festlichkeiten, um das Band der Einheit zu stärken und gute Zwecke zu unterstützen.

Mögen diese Richtlinien dem einst so thätigen und einflussreichen Verbands neue Bahnen weisen!

Zum Jubiläum des hochwst. Bischofs Wehrle.

In der Geschichte der Kirche unseres Landes wird der hochwst. Bischof Vincent Wehrle, O. S. B., zu jenen Prälaten gehören, die unter schwierigen Bedingungen die verheissungsvolle Lohde der Religion in der Wildnis anlegten und ein Leben lang getreulich pflegten.

Am 23. April 1882 zu Einsiedeln in der Schweiz zum Priester geweiht, kam der jetzige, am 20. Dezember 1855 zu Muolen, in der Diözese St. Gallen geborene Bischof von Bismarck bereits im Oktober des Jahres 1882 nach Amerika. Von dem trefflichen Indianer-Missionar und Bishop Martin Marty bewogen, begab sich Pater Vincent (1887) nach dem damaligen Territorium Dakota, in dessen nördlichsten und westlichsten Theilen er seither ununterbrochen wirkte. Längere Zeit wandte er den damals eben erst eingewanderten deutschen Russen seine besondere Fürsorge zu.

Als Missionar, als Prior und erster Abt von Richardton, wie auch als erster Bischof von Bismarck, seit 1910, erwies sich der nunmehrige Jubilar als stiller Heger und Pfleger der Religion und der Kirche auf den weiten Prairien des Territoriums und des Staates Nord Dakota. Ein Mann unerschütterlicher Ueberzeugung, verfolgte Bischof Wehrle seinen Weg, manchen Anfechtungen und Anfeindungen zum Trotz, die zeitweise ungemein

gehässiger Natur waren. So besonders gewisse verleumderische Ausstreungen nationalistischer Art. Unter anderm griff ihn ein Peter A. Speer, ein Angestellter der Regierung zu Washington, in einem im Verlag Harper & Brothers im Jahre 1921 erschienenen Buche, "A Stake in the Land", an. Der Verfasser, wahrscheinlich ein Slawe, vermochte sich dabei auf die Angaben eines "American church head" zu berufen. Unter anderm sind dieses "Kirchenoberhaupt" behauptet haben:

"There is undoubtedly German propaganda in the schools, and American or other children become Germanized,"

d. h., den Pfarrschulen der Diözese Bismarck. Bischof Wehrle beklagte sich zwar bei den Verlegern des Buches über die darin enthaltenen Entstellungen seiner Ansichten und Aussagen; in Uebrigen liess er die hässlichen Verleumdungen auf sich beruhen. Wir halten uns verpflichtet, bei dieser Gelegenheit diese Dinge zu erwähnen, weil sie geeignet sind, auf diesen Pioneer-Bischof, der eins zu Fuss, den Schienenweg als Landstrasse benutzend, von einer Ansiedlung, ja einer Hütte zu andern, zog, in der Absicht seine Schäflein zu sammeln und Missionsstationen zu organisieren neues Licht zu werfen. Er übernachtete auf solchen Touren häufig im Haus des Section-boss zusammen mit den Streckenarbeitern, unter denen er die Katholiken herauszufinden bestrebt war, vor allem in der Absicht, ihnen die Gelegenheit zu gewähren, sich mit Gott zu versöhnen.

Der C. V. hat besondere Ursache, Bischof Wehrle dankbar zu sein. Er erwies sich stets als Freund und Förderer unserer Vereine und des Staatsverbandes, an dessen Generalversammlungen er sich häufig betheiligte. Und zwar erschien er bei diesen Gelegenheiten nicht nur am Altare, auf dem er das hl. Messopfer darbrachte, sondern, wie ein Vater unter seinen Kindern, in den öffentlichen Versammlungen. Ein stets wohlwollender Förderer und Berather aller guten Bestrebungen.

P. Beda Kleinschmidt u. d. Auslandsdeutschthum

Während seines Aufenthaltes in unsrem Land arbeitete der am 7. März im Franziskanerkloster zu Paderborn verstorbene Pater Beda Kleinschmidt, O. F. M., auch eine Zeitlang in der Bibliothek der C. St., die ihm eine Reihe werthvoller Bücher und Schriften zu Verfügung stellen konnte. Nun berichtet P. Dr. Ignatius Frisse, O. F. M., in der Zeitschrift "Die Getreuen," woher die Anregung zu dieser Amerikafahrt bei Pater Beda stammte, deren Frucht sich zu einem umfangreichen Werke ausgestaltete:

"P. Beda hatte eine grosse Hochachtung vor dem Wirken der katholischen deutschen Ordensleute in der weiten Welt. Deshalb vermisste er die Würdigung ihres Wirkens bei einem Vortrage über auslandsdeutsche Fragen in Paderborn 1925. Als er auf diesen Mangel aufmerksam machte, konnte ihn der Vortragende mit Recht darauf hinweisen, dass nirgendwo darüber eine Zusammenfassung existiere. Auf den Heimwege erklärte P. Beda seinem Begleiter: 'Ich werde das Buch schreiben.' Das war die Anregung zu seinen Werken 'Das Auslandsdeutschthum in Uebersee und die ka-